

ספר התורה

THE
PENTATEUCH.

תורת האלהים

חומש שלישי

כולל

ספר ויקרא

הונה מאת הקטן

יצחק בן אורי ז"ל ׳ אליעזר

פה פילאדילפיא

בבית ובדפוס של הגביר קנגו שרמן

במצות המסדר

בשנת תור* צוה לנו משה לפק

THE LAW OF GOD.

VOLUME THIRD,

CONTAINING

THE BOOK OF LEVITICUS.

EDITED,

AND WITH FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED,

BY ISAAC LEESER.

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ספר ויקרא

שלישי לתורת אלהים

יק"ף משהוקם המשכן בשנה השנית באחד לחדש הראשון
עד אחד לחדש השני חדש ימים

THE LAW OF GOD.

VOL. III.

THE BOOK OF LEVITICUS.

ספר ויקרא

הסופר אחר שהשלים ס' שמות יניח ד' שטות פנויות ויתחיל לכתוב
ס' ויקרא בתחלה השטה החמשית ככתוב בתחלת ספר שמות

- א וַיִּקְרָא * אֱלֹהֵי-מִשְׁכָּה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֵתֶלֶת
2 מוֹעֵד לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם אָדָם כִּי-יִקְרִיב מִכֶּם קָרְבָן לַיהוָה מִן-
הַקֹּהֲלֶת מִן-הַבָּקָר וּמִן-הַצֹּאן וּמִן-הַבְּרִיָּוֹת אֶת-
3 קָרְבָנֵיכֶם: אִם-עֹלָה קָרְבָנוֹ מִן-הַבָּקָר זָכָר
תָּמִים יִקְרִיבֵנו אֶל-פֶּתַח אֹהֶל מוֹעֵד יִקְרִיב אֹתוֹ
4 לְרֹצְנוֹ לִפְנֵי יְהוָה: וְסֻמָּךְ יָדוֹ עַל רֹאשׁ הָעֹלָה

* א ועירא

THE BOOK OF LEVITICUS.

VAYIKRAH.
CHAP. I.

1. And the LORD called unto Moses, and spoke unto him out of the tabernacle of the congregation, saying, 2. Speak unto the children of Israel, and say unto them, If any one of you bring an offering unto the LORD, of the cattle, even of the herd, or of the flock shall ye bring your offering. 3. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: unto the door of the tabernacle of the congregation shall he bring it, that it may be favourably received for him before the LORD. 4. And he shall lay his hand upon the head of the burnt offering; and it

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11

14

shall be accepted for him to make atonement for him. 5. And he shall kill the bullock before the LORD: and the sons of Aaron the priests shall bring near the blood, and they shall sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. 6. And he shall flay the burnt offering, and cut it into its pieces. 7. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire; 8. And the sons of Aaron the priests shall lay in order the parts, the head, and the fat,^a upon the wood that is on the fire which is upon the altar: 9. But its inwards and its legs shall he wash in water; and the priest shall burn the whole on the altar, as a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10. And if his offering be of the flocks, of the sheep, or of the goats, for a burnt sacrifice, then shall he offer a male without blemish as the same. 11. And he shall kill it on the side of the altar, northward,^b before the LORD; and the sons of Aaron the priests shall sprinkle its blood upon the altar round about. 12. And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar: 13. But the inwards and the legs he shall wash with water; and the priests shall bring near the whole, and burn it upon the altar; it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.*

14. And if of fowls be the burnt sacrifice for his offering to the LORD, then shall he bring his offering of turtledoves,

^a Some translate פֶּרֶר with "midriffe;" but the word itself being of rare occurrence is not of a decided signification.

^b All the sacrifices called "most holy," required to be slain on the north side of the altar of burnt sacrifices; these are the burnt, sin, trespass, and national peace offerings.

- 15 התרים או מן־בני היונה את־קרבנו : והקריבו
הבהן אל־המזבח ומלך את־ראשו והקטיר
16 המזבח ונמצה דמו על קיר המזבח : והסיר
את־מראתו בנצתה והשליך אתה אצל המזבח
17 קדמה אל־מקום הדשן : ושפע אתו בכנפיו לא
יבדיל והקטיר אתו הבהן המזבח על־העצים
אשר על־האש עלה והוא אשה ריח ניחח
2 ליהוה : ונפש כי־תקריב קרבן
מנחה ליהוה סלת יהיה קרבנו ויצק עליה שמן
ונתן עליה לבנה : והביאה אל־בני אהרן הכהנים
וקמין משם מלא קמצו מסלתה ומשמנה
על כל־לבנתה והקטיר הבהן את־אזכרתה
3 המזבח אשה ריח ניחח ליהוה : והנותרת מן־
המנחה לאהרן ולבניו קדש קדשים מאשי
4 יהוה : ובי תקרב קרבן מנחה
מאפה תנור סלת חלות מצת בלולת בשמן
5 ורקיקי מצות משחים בשמן : ואם־
מנחה על־המזבח קרבנה סלת בלולה
6 בשמן מצה רתהה : פתות אתה פתים ויצקת
7 עליה שמן מנחה הוא : שליש ואם־
מנחת מרחשת קרבנה סלת בשמן תעשה :

or of young pigeons. 15. And the priest shall bring it near^a unto the altar, and pinch off its head, and burn it on the altar; and the blood thereof shall be wrung out on the wall of the altar. 16. And he shall remove its crop with its feathers, and cast it beside the altar on the east part, at the place of the ashes. 17. And he shall cleave it by the wings thereof, but shall not divide it asunder; and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour, unto the LORD.

CHAP. II. 1. And when any person should offer a meat offering unto the LORD, then shall his offering be of fine flour; and he shall pour upon it oil, and put thereon frankincense: 2. And he shall bring it to one of the sons of Aaron the priest; and he shall take therefrom his handful of its flour, and of its oil, with all its frankincense; and the priest shall burn the memorial of it upon the altar, as an offering made by fire, of a sweet savour unto the LORD: 3. And what is left of the meat offering shall belong to Aaron and to his sons: it is a most holy thing, from the fire offerings of the LORD.

4. And if thou bring an oblation of a meat offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil, or unleavened wafers anointed with oil.

5. And if thy oblation be a meat offering baked in a pan, it shall be made of fine flour mingled with oil unleavened. 6. Thou shalt break it in pieces, and pour thereon oil; it is a meat offering.*

7. And if thy oblation be a meat offering baked in the deep pan, it shall be made of fine flour with oil. 8. And

^a The term הקריב has been for the most part rendered in this version with "to bring near," that is to the a'tar where all sacrificial rites were performed; and when simply rendered with "bring," it has the

8 והקבאת את-המנחה אשר יעשה מאלה ליהוה

והקריבה אל-הכהן והגישנה אל-המזבח :

9 והרים הכהן מן-המנחה את-אזכרתה והקטיר

10 המזבחה אשה ריח ניחח ליהוה : והנותרת

מן-המנחה לאהרן ולבניו קדש קדשים מאשי

11 יהוה : כל-המנחה אשר תקריבו ליהוה לא

תעשה חמץ כי כל-שאר וכל-דבש לא-תקטירו

12 ממנו אשה ליהוה : קרבן ראשית תקריבו

אתם ליהוה ואל-המזבח לא-יעלו לריח ניחח :

13 וכל-קרבן מנחתך בפלח תמלח ולא תשכיר

מלח ברית אלהיך מעל מנחתך על כל-קרבנה

14 תקריב מלח : ס ואם-

תקריב מנחת בכורים ליהוה אביב קלוי באש

15 גרש ברמל תקריב את מנחת בכוריך : ונתת

עליה שמן ושמנת עליה לבנה מנחה הוא :

16 והקטיר הכהן את-אזכרתה מגרשה ומשמנה

על כל-לבנתה אשה ליהוה : פ רביע

1 וואם-יבא שלמים קרבנו אם מן-הבקר הוא

מקריב אם-זכר אם-נקבה תמים יקריבנו לפני

2 יהוה : וסמך ידו על-ראש קרבנו ושחטו פרתח

אהל מועד וזרקו בני אהלן הכהנים את-הדם

thou shalt bring the meat offering, which shall be made of these things unto the LORD; and the offerer shall present it unto the priest, who shall bring it near unto the altar. 9. And the priest shall take from the meat offering its memorial, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD. 10. And that which is left of the meat offering shall belong to Aaron and his sons: it is a most holy thing from the fire offerings of the LORD. 11. No meat offering, which ye shall bring unto the LORD, shall be prepared leavened; for of what is leaven or of honey, ye shall not sacrifice any offering made by fire unto the LORD. 12. As an oblation of the firstfruits shall ye offer them unto the LORD; but on the altar shall they not come for a sweet savour. 13. And every oblation of thy meat offering shalt thou season with salt; and thou shalt not suffer the salt, the covenant of thy God, to be lacking from thy meat offering: with all thy offerings thou shalt offer salt.

14. And if thou offer a meat offering of the firstfruits unto the LORD, of ripe ears of corn dried by the fire, of pounded corn out of full ears, shalt thou offer the meat offering of thy firstfruits. 15. And thou shalt put upon it oil, and lay thereon frankincense: it is a meat offering. 16. And the priest shall burn its memorial, from its pounded corn, and from its oil, with all its frankincense: it is an offering made by fire unto the LORD.*

CHAP. III. 1. And if his oblation be a sacrifice of peace offering, if he offer it of the herd, whether it be a male or female, he shall offer it without blemish before the LORD. 2. And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and the sons of Aaron the priests shall sprinkle same sense. Otherwise the term "offer" has also been used, as it is the root of the word קרבן "offering."

על־הַמִּזְבֵּחַ סָבִיב׃ וְהִקְרִיב מִזֶּבַח הַשְּׁלָמִים 3
אִשָּׁה לַיהוָה וְאֶת־הַחֹלֶל הַמִּכְסָּה אֶת־הַקָּרֵב 4
וְאֶת כָּל־הַחֹלֵל אֲשֶׁר עַל־הַקָּרֵב׃ וְאֶת שְׁתֵּי 5
הַבָּלִיֹּת וְאֶת־הַחֹלֵל אֲשֶׁר עַל־חֹן אֲשֶׁר עַל־ 6
הַכֶּסֶּלִים וְאֶת־הַיִּתְּרֹת עַל־הַכֹּדֶר עַל־הַבָּלִיֹּת 7
יִסְרְנָה׃ וְהִקְטִירוּ אֹתוֹ בְּנִי־אֶהְרֹן הַמִּזְבֵּחַ עַל־ 8
הָעֹלָה אֲשֶׁר עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אִשָּׁה 9
רִיחַ נִיחֹחַ לַיהוָה׃ פ

וְאִם־מִן־הַצֹּאן קָרְבָּנוֹ לִזְבַּח שְׁלָמִים לַיהוָה 10
זָכָר אוֹ נִקְבָּה תָּמִים יִקְרִיבֵנו׃ אִם־כֶּשֶׁב הוּא־ 11
מִקְרִיב וְאֶת־קָרְבָּנוֹ וְהִקְרִיב אֹתוֹ לִפְנֵי יְהוָה׃ 12
וּסְמָן אֶת־זֵידוֹ עַל־רֹאשׁ קָרְבָּנוֹ וַיִּשְׁחַט אֹתוֹ 13
לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְנֵי אֶהְרֹן אֶת־דָּמֹ 14
עַל־הַמִּזְבֵּחַ סָבִיב׃ וְהִקְרִיב מִזֶּבַח הַשְּׁלָמִים 15
אִשָּׁה לַיהוָה חֲלָבוֹ הָאֵלִיָּה תְּמִימָה לְעֹמֶת 16
הָעֹצֶה יִסְרְנָה וְאֶת־הַחֹלֵל הַמִּכְסָּה אֶת־ 17
הַקָּרֵב וְאֶת כָּל־הַחֹלֵל אֲשֶׁר עַל־הַקָּרֵב׃ וְאֶת 18
שְׁתֵּי הַבָּלִיֹּת וְאֶת־הַחֹלֵל אֲשֶׁר עַל־חֹן אֲשֶׁר 19
עַל־הַכֶּסֶּלִים וְאֶת־הַיִּתְּרֹת עַל־הַכֹּדֶר עַל־ 20
הַבָּלִיֹּת יִסְרְנָה׃ וְהִקְטִירוּ חֲכֹהן הַמִּזְבֵּחַ לֶחֶם 21
אִשָּׁה לַיהוָה׃ פ

the blood upon the altar round about. 3. And he shall offer of the sacrifice of the peace offering, as a fire offering unto the LORD, the fat that covereth the inwards, and all the fat that is upon the inwards, 4. And the two kidneys, and the fat that is on them, which is by the flanks,^a and the caul^b above the liver, with the kidneys, shall he remove it. 5. And Aaron's sons shall burn it on the altar upon the burnt offering,^c which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.

6. And if of the flock be his offering for a sacrifice of peace offering unto the LORD, male or female, without blemish, shall he offer it. 7. If he offer a sheep for his offering, then shall he bring it near before the LORD. 8. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle its blood upon the altar round about. 9. And he shall offer of the sacrifice of the peace offering, as a fire offering unto the LORD, the best part^d thereof, the whole rump, hard by the backbone shall he take it off; and the fat that covereth the inwards, and all the fat that is upon the inwards, 10. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, shall he remove it. 11. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

^a "And on the flanks."—ARNHEIM.

^b Or, "midriff."

^c The first sacrifice offered daily upon the altar, was the daily burnt offering; and before it had been placed on the fire, no other sacrifice could be burnt there; hence the phrase "upon the burnt offering which is upon the wood." RASHI, however, renders עַל like כְּלָכֵר "besides;" still the sense is the same in both cases.

^d This is explained by the next words, "The best part, that is the whole rump."

וַאֲסֹעֻ קָרָבָנוּ וְהִקְרִיבוּ לִפְנֵי יְהוָה : וְסָמָךְ אֶת־ 12

יָדוֹ עַל־רֹאשׁוֹ וְשָׁחַט אֹתוֹ לִפְנֵי אֱהֹל מוֹעֵד 13

וְזָרְקוּ בְּנֵי אֱהֵרֹן אֶת־דָּמָו עַל־הַמִּזְבֵּחַ סָבִיב :

וְהִקְרִיב מִמֶּנּוּ קָרָבָנוּ אִשָּׁה לַיהוָה אֶת־הַחֹלֶב 14

הַמִּכֶּסֶה אֶת־הַקָּרֶב וְאֵת כָּל־הַחֹלֶב אֲשֶׁר עַל־

הַקָּרֶב : וְאֵת שְׁתֵּי הַבָּלִיֹּת וְאֶת־הַחֹלֶב אֲשֶׁר 15

עָלֵהוּן אֲשֶׁר עַל־הַכֶּסְלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכֶּבֶד

עַל־הַבָּלִיֹּת יִסִּינָהּ : וְהִקְטִירָם הַכֹּהֵן הַמִּזְבֵּחַה 16

לֶחֶם אִשָּׁה לְבֵית נִיחֹחַ כָּל־חֹלֶב לַיהוָה : חֲקַת 17

עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם כָּל־חֹלֶב

וְכָל־דָּם לֹא תֹאכְלוּ : פ

חמישי

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־בְּנֵי 7

יִשְׂרָאֵל לֵאמֹר נֶפֶשׁ בִּית־חֹטֵא בְּשִׁנְגָה מְכֹלֶה 2

מִצִּנּוֹת יְהוָה אֲשֶׁר לֹא תַעֲשִׂינָהּ וְעֵשֶׂה מֵאֲחַת

מֵהֵנָּה : אִם הִכֹּהֵן הַמְּשִׁיחַ יִחָטֵא לְאַשְׁמַת 3

הָעָם וְהִקְרִיב עַל חֲטָאתוֹ אֲשֶׁר חָטָא פֶּר בֶּן־

בָּקָר חֲמִישִׁים לַיהוָה לְחֲטָאת : וְהָבִיא אֶת־הַפֶּר 4

אֶל־פֶּתַח אֱהֹל מוֹעֵד לִפְנֵי יְהוָה וְסָמָךְ אֶת־יָדוֹ

עַל־רֹאשׁ הַפֶּר וְשָׁחַט אֶת־הַפֶּר לִפְנֵי יְהוָה :

וְלָקַח הַכֹּהֵן הַמְּשִׁיחַ מִדָּם הַפֶּר וְהָבִיא אֹתוֹ 5

אֶל־אֱהֹל מוֹעֵד : וְטָבַל הַכֹּהֵן אֶת־אֶזְבָּעוֹ בְּדָם 6

12. And if a goat be his offering, then he shall bring it near before the LORD. 13. And he shall lay his hand upon its head, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle its blood upon the altar round about. 14. And he shall offer thereof his offering, as a fire offering unto the LORD, the fat that covereth the inwards, and all the fat that is upon the inwards, 15. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys shall he remove it. 16. And the priest shall burn them upon the altar, as the food of the offering made by fire for a sweet savour; all the fat is the LORD's. 17. A perpetual statute shall it be for your generations throughout all your dwellings, no fat nor blood shall ye eat.*

CHAP. IV.

1. And the LORD spoke unto Moses, saying, 2. Speak unto the children of Israel, saying, If any person do sin through ignorance against any of the prohibitions of the LORD which ought not to be done, and do any one of them: 3. If the anointed priest do sin to bring guiltiness^a on the people: then shall he bring for his sin, which he hath committed, a young bullock without blemish, unto the LORD, for a sin offering. 4. And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and he shall lay his hand upon the head of the bullock, and kill^b the bullock before the LORD. 5. And the anointed priest shall take some of the bullock's blood, and bring it into the tabernacle of the congregation: 6. And the priest shall dip his finger in the

^a This is explained, that the high priest's sin must be like the sin of the elders spoken of in the next section, *i. e.* that he give a wrong decision which the people follow, by which they incur guilt.

^b The word שחט means not merely to kill, but to produce death by cutting the throat, as practised in Israel.

והזה מן-הדם שבע פעמים לפני יהוה את-פני
 7 פרכת הקדש : ונתן הכהן מן-הדם על-קרנות
 מזבח קטרת הסמים לפני יהוה אשר באהל
 מועד ואת כל-דם הפך ישפך אל-יסוד מזבח
 8 העלה אשר-פתח אהל מועד : ואת-כל-חלב
 פר החטאת ירים ממנו את-החלב המכסה
 על-הקרב ואת כל-החלב אשר על-הקרב :
 9 ואת שתי הכליות ואת-החלב אשר עליהן
 אשר על-הבסלים ואת-היתרת על-הבכר
 10 על-הכליות יסירה : באשר יולם משור זבח
 השלמים והקטירם הכהן על מזבח העלה :
 11 ואת-עור הפך ואת-כל-בשרו על-ראשו ועל-
 12 כרעיו וקרבו ופרשו : והוציא את-כל-הפך
 אל-מחיצ לַמִּחֲנֶה אל-מקום טהור אל-שפך
 הדשן ושרף אותו על-עצים באש על-שפך
 הדשן ושרף :

פ

13 ואם כל-עדת ישראל ישגו ונגעלם דבר מעיני
 הקהל וְעָשׂוּ אַחֶת מִכָּל-מִצְוֹת יְהוָה אֲשֶׁר
 14 לֹא-הִתְעִשְׂתָּה וְאָשָׁמוּ : וְנִדְעָה הַחֲטָאת
 אֲשֶׁר חָטְאוּ עָלֶיהָ וְהִקְרִיבוּ הַקֹּהֵל פֶּר בֶּן-
 דָּקָר לַחֲטָאת וְהֵבִיאוּ אוֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד :

blood ; and he shall sprinkle of the blood seven times before the LORD, before the veil of the sanctuary. 7. And the priest shall put some of the blood upon the horns of the altar of the incense of spices before the LORD, which is in the tabernacle of the congregation; and all the (remaining) blood of the bullock he shall pour out at the bottom of the altar of burnt offering, which is at the door of the tabernacle of the congregation. 8. And all the fat of the bullock of the sin offering he shall take off from the same: the fat that covereth the inwards, and all the fat that is upon the inwards, 9. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, shall he remove it ; 10. As it is taken off from the bullock of the sacrifice of peace offering ; and the priest shall burn the same upon the altar of burnt offering. 11. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, 12. Even the whole bullock, shall he carry forth without the camp, unto a clean place, where the ashes are poured out, and burn him on the wood with fire ; upon the place where the ashes are poured out shall he be burnt.

13. And if the whole congregation of Israel sin through ignorance, and a thing be hidden from the eyes of the assembly,^a and they do any one of all the prohibitions of the LORD which ought not to be done, and they become guilty ; 14. When now the sin becometh known, through which they have sinned : then shall the congregation offer a young bullock for a sin offering, and shall bring him before the tabernacle of the congregation. 15. And the

^a This is explained, that the assembled judges decide erroneously concerning any one of the acts for which excision (כרת) is denounced, that it is permitted, and the people do according to this erroneous decision, thus sinning against a vital principle through ignorance, upon the instruction of their highest religious authority.

15 וּמִמֶּכּוֹ זָקְנִי הָעֵרָה אֶת־יְרֵיָהֶם עַל־רֹאשׁ הַפָּר

16 לִפְנֵי יְהוָה וְשַׁחַט אֶת־הַפָּר לִפְנֵי יְהוָה : וְהָבִיא

הַכֹּהֵן הַמִּשְׁיחַ מִדָּם הַפָּר אֶל־אֹהֶל מוֹעֵד :

17 וְטָבַל הַכֹּהֵן אֶצְבָּעוֹ מִן־הַדָּם וְהָזָה שִׁבְעַת פְּעָמִים

18 לִפְנֵי יְהוָה אֶת־פְּנֵי הַפָּרֹכֶת : וּמִן־הַדָּם יִתֵּן עַל־

קַרְנֹת הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל

מוֹעֵד וְאֵת כָּל־הַדָּם יִשְׁפֹךְ אֶל־יְסוֹד מִזְבֵּחַ הָעֹלָה

19 אֲשֶׁר־פָּתַח אֹהֶל מוֹעֵד : וְאֵת כָּל־חִלְבוֹ יָרִים מִמֶּנּוּ

20 וְהִקְטִיר הַמִּזְבֵּחַה : וַעֲשֵׂה לִפָּר בְּאֲשֶׁר עָשִׂה

לִפָּר הַחֲטָאת בֵּן יַעֲשֶׂה־לּוֹ וּכְפָר עֲלֵהֶם הַכֹּהֵן

21 וְנִסְלַח לָהֶם : וְהוֹצִיא אֶת־הַפָּר אֶל־מַחוּץ

לַמִּחֲנֶה וְשָׂרַף אֹתוֹ בְּאֲשֶׁר שָׂרַף אֵת הַפָּר

הָרִאשׁוֹן חֲטָאת הַקֹּהֵל הוּא : פ

22 אֲשֶׁר נָשִׂיא יַחֲטִיא וַעֲשֵׂה אַחֲרַת מִכַּל־מִצְוֹת

יְהוָה אֱלֹהֵי אֲשֶׁר לֹא־תַעֲשִׂינָהּ בְּשִׁנְגָה וְאֲשָׁם :

23 אֹו־הוֹדַע אֵלָיו חֲטָאתוֹ אֲשֶׁר חָטָא בָּהּ וְהָבִיא

24 אֶת־קֶרְבָּנוֹ שְׁעִיר עִזִּים זָכָר תָּמִים : וְסָמַךְ יָדוֹ

עַל־רֹאשׁ הַשְּׁעִיר וְשַׁחַט אֹתוֹ בַּמָּקוֹם אֲשֶׁר־

יִשַּׁח אֶת־הָעֹלָה לִפְנֵי יְהוָה חֲטָאת הוּא :

25 וְלָקַח הַכֹּהֵן מִדָּם הַחֲטָאת בְּאֶצְבָּעוֹ וַיָּתֵן עַל־

קַרְנֹת מִזְבֵּחַ הָעֹלָה וְאֶת־דָּמוֹ יִשְׁפֹךְ אֶל־יְסוֹד

elders of the congregation shall lay their hands upon the head of the bullock before the LORD; and they shall kill the bullock before the LORD. 16. And the anointed priest shall bring some of the bullock's blood into the tabernacle of the congregation: 17. And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, before the veil. 18. And some of the blood he shall put upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the (remaining) blood at the bottom of the altar of burnt offering, which is at the door of the tabernacle of the congregation. 19. And all his fat he shall take from him, and burn it upon the altar. 20. And he shall do with this bullock as he did with the bullock of the sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. 21. And he shall carry forth the bullock to without the camp, and burn him as he burnt the first bullock; it is a sin offering of the congregation.

22. If a ruler should sin, and do any one of the prohibitions of the LORD his God which ought not to be done, through ignorance, and becometh guilty;^a 23. If now his sin, wherein he hath sinned, come to his knowledge; he shall bring as his offering, a goat, a male, without blemish; 24. And he shall lay his hand upon the head of the goat, and kill it on the place where they kill the burnt offering before the LORD; it is a sin offering. 25. And the priest shall take some of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and (the remainder of) its blood he shall pour out

^a MENDELSSOHN translates this expression, wherever it occurs, "And he becomes aware of his guilt," or as above, "they become aware of their guilt."

26 מִזֶּבֶחַ הָעֹלָה: וְאֶת־כָּל־חֻלְבוֹ יִקְטִיר הַמִּזְבֵּחַ
כְּחֹלֶב זֶבֶח הַשְּׁלָמִים וּכְפָר עָלָיו הִכֵּתָן מִחֹטְאָתוֹ
וְנִסְלַח לוֹ: פ שש

27 וְאִם־נִפֵּשׁ אַחֶרֶת הִתְחַטָּא בַשָּׁגָה מֵעַם הָאָרֶץ
בְּעִשְׂתָּהּ אַחַת מִמִּצְוֹת יְהוָה אֲשֶׁר לֹא־תַעֲשֶׂינָהּ
28 וְאָשָׁם: אֹו הוֹדַע אֱלֹו חֹטְאָתוֹ אֲשֶׁר חָטָא וְהִבִּיא
קָרְבָּנוֹ שְׁעִירַת עִזִּים תְּמִימָה נִקְּבָה עַל־חֹטְאָתוֹ
29 אֲשֶׁר חָטָא: וְסָמָךְ אֶת־יָדוֹ עַל רֹאשׁ הַחֹטָאֹת
30 וְשָׁחַט אֶת־הַחֹטָאֹת בַּמָּקוֹם הָעֹלָה: וְלָקַח הִכֵּתָן
מִדָּמָה בְּאֶזְבָּעוֹ וְנָתַן עַל־קֶרְנֹת מִזְבֵּחַ הָעֹלָה
31 וְאֶת־כָּל־דָּמָה יִשְׁפֹךְ אֶל־יְסוֹד הַמִּזְבֵּחַ: וְאֶת־כָּל־
חֻלְבָּה יִסִּיר בְּאֶשֶׁר הוֹסֵר חֻלֵּב מֵעַל־זֶבֶח הַשְּׁלָמִים
וְהַקְטִיר הִכֵּתָן הַמִּזְבֵּחַ לָרִיחַ נִיחֹחַ לַיהוָה
וּכְפָר עָלָיו הִכֵּתָן וְנִסְלַח לוֹ: פ

32 וְאִם־כֶּבֶשׂ יָבִיא קָרְבָּנוֹ לַחֹטָאֹת נִקְּבָה תְּמִימָה
33 יְבִיאָנָה: וְסָמָךְ אֶת־יָדוֹ עַל רֹאשׁ הַחֹטָאֹת
וְשָׁחַט אֹתָהּ לַחֹטָאֹת בַּמָּקוֹם אֲשֶׁר יִשָּׁחַט אֶת־
34 הָעֹלָה: וְלָקַח הִכֵּתָן מִדָּם הַחֹטָאֹת בְּאֶזְבָּעוֹ
וְנָתַן עַל־קֶרְנֹת מִזְבֵּחַ הָעֹלָה וְאֶת־כָּל־דָּמָה
35 יִשְׁפֹךְ אֶל־יְסוֹד הַמִּזְבֵּחַ: וְאֶת־כָּל־חֻלְבָּה יִסִּיר
בְּאֶשֶׁר יוֹסֵר חֻלֵּב־דֶּחֶשֶׁב מִזֶּבֶח הַשְּׁלָמִים

at the bottom of the altar of burnt offering. 26. And all its fat he shall burn upon the altar, as the fat of the sacrifice of peace offering; and the priest shall make an atonement for him concerning his sin, and it shall be forgiven him.*

27. And if any person of the common people should sin through ignorance, by doing any one of the prohibitions^a of the LORD, which ought not to be done, and becometh guilty; 28. If now his sin, which he hath sinned, come to his knowledge: then he shall bring as his offering, a goat, a female, without blemish, for his sin which he hath committed; 29. And he shall lay his hand upon the head of the sin offering, and slay the sin offering on the place of the burnt offering. 30. And the priest shall take some of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and all the (remaining) blood thereof he shall pour out at the bottom of the altar. 31. And all the fat thereof he shall remove, as the fat is removed from off the sacrifice of peace offering; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32. And if he bring a sheep for a sin offering, he shall bring it a female without blemish. 33. And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering on the place where they kill the burnt offering. 34. And the priest shall take some of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and all the (remaining) blood thereof he shall pour out at the bottom of the altar: 35. And all the fat thereof he shall remove, as the fat of the sheep is removed from the sacrifice of the peace offering; and the

^a Both the negative and positive precepts are commandments, wherefore the first may also be properly called כִּי־נִצְוָה or precepts.

והקטיר הכהן אתם המזבחה על אשׁי יהוה
וכפר עליו הכהן על-חטאתו אשר-חטא
ונסלח לו :

פ

- 1 ונפש כִּי-חטא ושמעה קול אלה והוא ער
- 2 או רעה או ידע אם-לוא יגיר ונשא עונו : או
נפש אשר תגע בכל-דבר טמא או בנגלת חיה
טמאה או בנגלת בהמה טמאה או בנגלת
שרץ טמא ונעלם ממנו והוא טמא ואשם :
- 3 או כי יגע בטמאת אדם לכל טמאתו אשר
4 יטמא בה ונעלם ממנו והוא ידע ואשם : או
נפש כי תשבע לבטא בשפלותם להרע , או
להיטיב ללל אשר יבטא האדם בשבעה
ונעלם ממנו והוא-ידע ואשם לאחת מאלה :
- 5 והיה כִּי-יאשם לאחת מאלה והתודה אשר
6 חטא עליה : והביא את-אשמו ליהוה על
חטאתו אשר חטא נקבה מן-הצאן כשבה
או-שעירת עזים לחטאת וכפר עליו הכהן
7 מחטאתו : ואם-לא תגיע ידו כי שח והביא
את-אשמו אשר חטא שתי תרים או-שני
בני-יונה ליהוה אחר לחטאת ואחר לעלה :
8 והביא אתם אל-הכהן והקריב את-אשר

priest shall burn the same upon the altar, upon the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAP. V. 1. And if any person sin, because he heareth the voice of adjuration, and he is a witness, since he hath either seen or knoweth something of it; if he do not tell it, and thus bear his iniquity; 2. Or if any person touch any unclean thing, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of an unclean creeping thing, and it escape his recollection; (but he becometh aware that) he is unclean, and hath thus incurred guilt; 3. Or if he touch the uncleanness of man, whatsoever uncleanness of the kind it be by which he can be defiled, and it escape his recollection; but he becometh aware of it, and that he hath thus incurred guilt; 4. Or if any person swear, by pronouncing with his lips to do evil, or to do good (to himself), in whatsoever it be that a man pronounceth with an oath, and it escape his recollection; but he becometh aware that he hath incurred guilt by any one of these: 5. And it shall be, if he have incurred guilt by any one of these things, that he shall confess that concerning which he hath sinned; 6. And he shall bring his trespass offering unto the LORD for his sin which he hath committed, a female from the flock, a sheep or a goat, for a sin offering; and the priest shall make an atonement for him concerning his sin. 7. And if his means are not sufficient for a sheep, then shall he bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering. 8. And he shall bring them unto the priest, and he shall offer that which is for the sin

- לחטאת ראשונה ומלק את-ראשו ממול
 9 ערפו ולא יבדיל: והזה מדם החטאת על-קיר
 המזבח והנשאר בדם ימצה אל-יסוד המזבח
 10 חטאת הוא: ואת-חשני יעשה עלה במשפט
 וכפר עליו הכהן מחטאתו אשר-חטא ונסלח
 11 לו: ם שביע ואם-לא תשיג ידו לשתי
 תרים או לשני בני-יונה והביא את-קרבנו אשר
 חטא עשירת האפה סלת לחטאת לא-ישים
 עליה שמן ולא-יתן עליה לבנה כי חטאת הוא:
 12 והביאה אל-הכהן וקמץ הכהן מִמֶּנָּה מלוא
 קמצו את-אזכרתה והקטיר המזבחה על אשי
 13 יהוה חטאת הוא: וכפר עליו הכהן על-חטאתו
 אשר-חטא מאתת מאלה ונסלח לו והיתה
 14 לכהן כמנחה: ם וידבר יהוה
 15 אל-משה לאמר: גִּפֶּשׁ בִּי-תַמְעַל מֵעַל וְחַטָּאת
 בשגגה מקדשי יהוה והביא את-אשמו
 ליהוה איל התמים מן-הצאן בערבך בסף-
 16 שקלים בשקל-הקדש לאשם: ואת אשר
 חטא מן-הקדש ישלם ואת-חמישתו יוסף
 עליו ונתן אתו לכהן והכהן יכפר עליו באיל
 האשם ונסלח לו: פ

offering first, and pinch off its head by the back of its neck, but shall not divide it asunder: 9. And he shall sprinkle some of the blood of the sin offering upon the wall of the altar; and the rest of the blood shall be wrung out at the bottom of the altar; it is a sin offering. 10. And the second he shall prepare as a burnt offering, according to the prescribed order; and the priest shall make an atonement for him for his sin which he hath committed, and it shall be forgiven him.*

11. But if his means are not sufficient for two turtledoves, or two young pigeons, then shall he bring as his offering for that which he hath sinned, the tenth part of an ephah of fine flour for a sin offering; he shall not put upon it any oil, nor shall he put thereon any frankincense; for it is a sin offering. 12. And he shall bring it to the priest, and the priest shall take his handful of it, as its memorial, and burn it on the altar, upon the fire offerings of the LORD: it is a sin offering. 13. And the priest shall make an atonement for him concerning his sin that he hath committed in one of these, and it shall be forgiven him; and it shall belong to the priest, as a meat offering.

14. And the LORD spoke unto Moses, saying, 15. If any person commit a trespass, and sin through ignorance, against the holy things of the LORD: then shall he bring as his trespass offering unto the LORD a ram without blemish out of the flock, in value of two shekels of silver, after the shekel of the sanctuary, for a trespass offering. 16. And that, in which he hath sinned against the holy thing, he shall pay, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 וְאִם-נֶפֶשׁ בִּי תַחֲטָא וַעֲשֵׂתָהּ אַחַת מִכָּל-מִצְוֹת
יְהוָה אֲשֶׁר לֹא תַעֲשִׂינָהּ וְלֹא-יָדַע וְאָשָׁם וְנִשָּׂא
18 עֹנֹו : וְהָבִיִּי אֵיל הַתָּמִים מִן-הַצֹּאן בְּעֶרְכָּהּ
לְאָשָׁם אֶל-הַכֹּהֵן וּכְפַרְּ עָלָיו הַכֹּהֵן עַל שְׁגִגָתוֹ
19 אֲשֶׁר-שָׁגָג וְהוּא לֹא-יָדַע וְנִסְלַח לוֹ : אָשָׁם הוּא
אָשָׁם אָשָׁם לַיהוָה : פ

20 וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵּאמֹר : נֶפֶשׁ בִּי תַחֲטָא
21 וַיַּעֲלֶה מֵעַל בִּירְהוֹתָהּ וּכְחַשׁ בַּעֲמִידָתוֹ בַּפֶּקֶדוֹן
אֹו-בַתְשׁוּמַת יָד אֹו בְגָזָל אֹו עֲשָׂק אֶת-עַמִּיתוֹ :
22 אֹו-מִצָּא אֶבְדָּהּ וּכְחַשׁ בָּהּ וְנִשְׁבַּע עַל-שֶׁקֶר
עַל-אַחַת מִכָּל אֲשֶׁר-יַעֲשֶׂה הָאָדָם לַחֲטָא
23 בָּהֶנָּה : וְהָיָה כִּי-יַחֲטָא וְאָשָׁם וְהָשִׁיב אֶת-הַגִּזְלָה
אֲשֶׁר גָּזַל אֹו אֶת-הָעֵשֶׁק אֲשֶׁר עֲשָׂק אֹו אֶת-
הַפֶּקֶדוֹן אֲשֶׁר הִפְקֵד אֹתוֹ אֹו אֶת-הָאֶבְדָּה
24 אֲשֶׁר מָצָא : אֹו מִכָּל אֲשֶׁר-יִשְׁבַּע עָלָיו לִשְׁקֹר
וּשְׁלָם אֹתוֹ בְּרֹאשׁוֹ וּחֲמִשָּׁתָיו יִסֹּף עָלָיו לְאִשֶּׁר
25 הוּא לוֹ יִהְיֶנּוּ בַיּוֹם אֲשֶׁמָּתוֹ : וְאֶת-אֲשָׁמוֹ
יָבִיִּי לַיהוָה אֵיל הַתָּמִים מִן-הַצֹּאן בְּעֶרְכָּהּ
לְאָשָׁם אֶל-הַכֹּהֵן : וּכְפַרְּ עָלָיו הַכֹּהֵן לִפְנֵי
יְהוָה וְנִסְלַח לוֹ עַל-אַחַת מִכָּל אֲשֶׁר-יַעֲשֶׂה
לְאִשְׁמָה בָּהּ : פ

17. And if any person sin, and commit any one of the prohibitions of the LORD which ought not to be done; and he know not whether he have incurred guilt, and so bear his iniquity: 18. Then shall he bring a ram without blemish out of the flock, of the usual value, for a trespass offering, unto the priest; and the priest shall make an atonement for him concerning his sin of ignorance, wherein he hath erred and knoweth it not, and it shall be forgiven him. 19. It is a trespass offering: he hath in trespassing trespassed against the LORD.

20. And the LORD spoke unto Moses, saying, 21. If any person sin, and commit a trespass against the LORD; if he, namely, lie unto his neighbour in that which was delivered him to keep, or in a loan, or in a thing taken away by violence, or if he have withheld the wages of his neighbour; 22. Or if he have found something which was lost, and lieth concerning it, and sweareth falsely; in any one of all these which a man doeth, to sin thereby: 23. Then it shall be, when he hath sinned, and is conscious of his guilt, that he shall restore what he hath taken violently away, or the wages which he hath withheld, or that which was delivered him to keep, or the lost thing which he hath found,* 24. Or any one thing about which he may have sworn falsely; and he shall restore it in the principal, and the fifth part thereof shall he add thereto; unto him to whom it appertaineth shall he give it, on the day when he confesseth his trespass. 25. And his trespass offering he shall bring unto the LORD, a ram without blemish out of the flock, of the usual value, for a trespass offering, unto the priest: 26. And the priest shall make an atonement for him before the LORD, and it shall be forgiven him, for any one thing of all that he hath done to trespass thereby.

- וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: צוּ אֶת־אַהֲרֹן
 1 וְאֶת־בָּנָיו לֵאמֹר זֹאת תִּזְכֹּרְתָּ הָעֹלָה הוּא הָעֹלָה
 עַל־יִזְכֹּרָהּ עַל־הַמִּזְבֵּחַ כָּל־הַלֵּילָה עַד־הַבֹּקֶר
 3 וְאִשׁ הַמִּזְבֵּחַ תִּזְכֹּר בּוֹ: וְלִבֶּשׁ הַכֹּהֵן מִדּוֹ כֹר
 וּמִכְנָסֵי־בָרָז יִלְבֹּשׁ עַל־בָּשָׂרוֹ וְהָרִים אֶת־
 הַדִּישָׁן אֲשֶׁר תֹּאכַל הָאִשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ
 4 וְשִׁמּוֹ אֵצֶל הַמִּזְבֵּחַ: וּפִשֵּׁט אֶת־בְּגָדָיו וְלִבֹּשׁ
 בְּגָדִים אֲחֵרִים וְהוֹצִיָא אֶת־הַדִּישָׁן אֶל־מִחוּץ
 5 לַמִּחֲנֶה אֶל־מָקוֹם טָהוֹר: וְהָאִשׁ עַל־הַמִּזְבֵּחַ
 הַזֶּה־כִּבּוֹ לֹא תִכָּבֶה וְכֵעֵר עָלֶיהָ הַכֹּהֵן עֹצִים
 בִּבְקָר בִּבְקָר וְעֵבֶר עָלֶיהָ הָעֹלָה וְהִקְטִיר
 6 עָלֶיהָ חֹלְבֵי הַשְּׁלָמִים: אִשׁ הַתָּמִיד תִּזְכֹּר עַל־
 7 הַמִּזְבֵּחַ לֹא תִכָּבֶה: ס וְזֹאת
 תִּזְכֹּרְתָּ הַמִּנְחָה הַקֹּרֶב אֲתָהּ בְּנִי־אַהֲרֹן לִפְנֵי
 8 יְהוָה אֶל־פְּנֵי הַמִּזְבֵּחַ: וְהָרִים מִמֶּנּוּ בִקְמָצוֹ
 מִסֵּלֶת הַמִּנְחָה וּמִשְׁמְנָהּ וְאֵת כָּל־הַלֶּבָנָה
 אֲשֶׁר עַל־הַמִּנְחָה וְהִקְטִיר הַמִּזְבֵּחַ הַיּוֹם נִיחֹם
 9 אֲזַכְּרָתָה לֵיהוָה: וְהַנֹּחֲרֶת מִמֶּנּוּ יֹאכְלוּ
 אַהֲרֹן וּבָנָיו מִצֹּרֶת הַתָּאכֹל בְּמָקוֹם קֹדֶשׁ בַּחֲצֵר
 10 אֹהֶל־מוֹעֵד יֹאכְלוּהָ: לֹא תִאָּפֶה חֲמִץ חֲלָקִים
 נָתַתִּי אֲתָהּ מֵאִשִּׁי קֹדֶשׁ קֹדָשִׁים הוּא בַחֲטָאת

TZAV.
CHAP. VI. 1. And the LORD spoke unto Moses, saying,
2. Command Aaron and his sons, saying, This

is the law of the burnt offering: It is the burnt offering, which shall be burning^a upon the altar all night unto the morning, and the fire of the altar shall be burning on it.^b 3. And the priest shall put on his linen garment, and linen breeches shall he put upon his flesh, and he shall lift up the ashes which the fire hath made by consuming the burnt offering on the altar, and he shall place them beside the altar. 4. And he shall take off his garments, and put on other garments, and carry forth the ashes to without the camp, unto a clean place. 5. And the fire upon the altar shall be burning on it, it shall not be put out, and the priest shall burn wood on it every morning; and he shall lay the burnt offering in order upon it, and he shall burn thereon the fat of the peace offerings. 6. A perpetual fire shall be burning upon the altar; it shall not go out.

7. And this is the law of the meat offering: (one of) the sons of Aaron shall bring it near before the LORD, before the altar. 8. And he shall lift up from it his handful, of the flour of the meat offering, and of its oil, and all the frankincense which is upon the meat offering, and he shall burn it upon the altar, for a sweet savour, as its memorial,^c unto the LORD. 9. And what is left thereof Aaron and his sons shall eat: unleavened shall it be eaten in a holy place; in the court of the tabernacle of the congregation shall they eat it. 10. It shall not be baked leaven; as their portion have I given it from my offerings made by fire; it is most holy, as is the sin offering, and as is the trespass offer-

^a LIT. "Upon the place of burning."

^b The altar.

^c This word must be so understood: The meat offering is brought to the altar; the greater part is given to the priest; but the portion offered on the altar is, as it were, that which causeth the offerer to be remembered on high.

11 וְקִיְשָׁם : כָּל־זָכָר בְּבָנֵי אֶהְיֶה וְאִבְלָגָה חֶקֶד
עוֹלָם לְדֹרֹתֵיכֶם מֵאִשִּׁי יְהוָה כֹּל אֲשֶׁר־יִגַּע

בָּהֶם יִקְדָּשׁ : פ שני

12 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : זֶה קָרְבֶּן אֶהְיֶה
13 וּבָנָיו אֲשֶׁר־יִקְרִיבוּ לַיהוָה בְּיוֹם הַמִּשְׁחָה אֹתוֹ
עֲשִׂי־רַת הַזֹּאֵפָה סֵלֶת מִנְחָה תִמְקֶד מִחֲצִיתָהּ

14 בַּבֶּקֶר וּמִחֲצִיתָהּ בָּעֶרֶב : עַל־מַחֲבַת בִּשְׁמֹן
תַּעֲשֶׂה מִרְבֶּכֶת תִּבְיָאָנָה תִּפְנִי מִנְחַת פְּתִים

15 תִּתְקַיֵּב רִיחַ־נִיחֹחַ לַיהוָה : וְהִכֹּתֶן הַמִּשְׁחָה

תִּתְחַתּוּ מִבָּנָיו יַעֲשֶׂה אֹתָהּ חֶק־עוֹלָם לַיהוָה
16 כָּלִיל תִּתְקַטֵּר : וְכָל־מִנְחַת כֹּהֵן כָּלִיל תִּהְיֶה לֹא

תֹּאכַל : פ

17 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־אֶהְיֶה
18 וְאֶל־בָּנָיו לֵאמֹר זֹאת הַזֹּרֶת הַחֲטָאֹת בְּמָקוֹם

אֲשֶׁר הַתְּשַׁחֵט הָעֵלָה הַתְּשַׁחֵט הַחֲטָאֹת לִפְנֵי
19 יְהוָה קֹדֶשׁ קֹדָשִׁים הוּא : הִכֹּתֶן הַמִּחֲטָאֹת

אֹתָהּ וְאִבְלָגָה בְּמָקוֹם קֹדֶשׁ תֹּאכַל בַּחֲצֵר
20 אֶהְיֶה מוֹעֵד : כֹּל אֲשֶׁר־יִגַּע בַּבִּשְׂרָה יִקְדָּשׁ

וְאֲשֶׁר יִזֶּה מִדָּמָהּ עַל־הַפֶּגֶר אֲשֶׁר יִזֶּה עָלֶיהָ
21 תִּכְבֶּם בְּמָקוֹם קֹדֶשׁ : וּבְלִי־חֶרֶשׁ אֲשֶׁר הַתְּבַשֵּׁל־

בו יִשְׁגֹּר וְאִם־בְּכָלִי נִחֲשַׁת בִּשְׁלָה וּמִרְק

ing. 11. All the males among the children of Aaron shall eat of it, as a fixed portion for ever in your generations from the fire offerings of the LORD: every one that toucheth thereon shall be holy.*

12. And the LORD spoke unto Moses, saying, 13. This is the offering of Aaron and of his sons, which they shall offer unto the LORD on the day when he is anointed: the tenth part of an ephah of fine flour for a meat offering perpetually, half of it in the morning, and the other half in the evening. 14. In a pan it shall be made with oil, well sodden^a shalt thou bring it; twice baked, a meat offering of broken pieces, shalt thou offer it for a sweet savour unto the LORD. 15. And the priest that shall be anointed in his stead among his sons shall offer it: it is a statute for ever, unto the LORD it shall be wholly burnt. 16. And every meat offering of a priest shall be wholly burnt, it shall not be eaten.

17. And the LORD spoke unto Moses, saying, 18. Speak unto Aaron and to his sons, saying, This is the law of the sin offering: On the place where the burnt offering is killed shall the sin offering be killed before the LORD; it is most holy. 19. The priest who maketh atonement with its blood shall eat it: in a holy place shall it be eaten, in the court of the tabernacle of the congregation. 20. Whatsoever may touch the flesh thereof shall be holy: and if there should be sprinkled any of its blood upon a garment, whatever it hath been sprinkled on thou shalt wash out in a holy place. 21. And any earthen vessel wherein it may be boiled shall be broken: and if it be boiled in a copper vessel, it shall be both scoured and rinsed with water. 22.

^a So RASHI explains the word כִּרְבֵכָה "sodden sufficient in hot water;" after which it was baked in an oven, broken in pieces, and baked again in the pan. Others explain this term with "softened

22 וְשֹׁטֵף בַּמַּיִם : כָּל-זָכָר בְּכֹהֲנִים יֹאכֵל אֹתָהּ

23 קָדֵשׁ קֳדָשִׁים הוּא : וְכָל-חֲטָאת אֲשֶׁר יוֹבֵא

מִדְמָה אֶל-אֹהֶל מוֹעֵד לְכַפֵּר בַּקָּדֵשׁ לֹא תֹאכֵל

בְּאֵשׁ תִּשְׂרֹף :

פ

וְזֹאת תֹּרַת הָאֲשָׁם קָדֵשׁ קֳדָשִׁים הוּא : בַּמָּקוֹם

1
2

אֲשֶׁר יִשְׁחֹטוּ אֶת-הָעֹלָה יִשְׁחֹטוּ אֶת-הָאֲשָׁם

3 וְאֶת-דָּמָו יִזְרֹק עַל-הַמִּזְבֵּחַ סָבִיב : וְאֶת-כָּל-חֲלָבָו

יִקְרִיב מִמֶּנּוּ אֶת הָאֵלִיָּהּ וְאֶת-הַחֲלֵב הַמִּכֶּסֶה

4 אֶת-הַקֶּרֶב : וְאֶת שְׁתֵּי הַבָּלִיֹּת וְאֶת-הַחֲלֵל

אֲשֶׁר עָלֵיהֶן אֲשֶׁר עַל-הַכֶּסֶּלִים וְאֶת-הִיתָרֹת

5 עַל-הַכֶּבֶד עַל-הַבָּלִיֹּת יִסְרְנָה : וְהַקֵּטִיר אֹתָם

6 הַכֹּהֵן הַמִּזְבֵּחַה אִשָּׁה לִיהוּה אֲשָׁם הוּא : כָּל-

זָכָר בְּכֹהֲנִים יֹאכֵלֵנוּ בַּמָּקוֹם קָדוֹשׁ יֹאכֵל

7 קָדֵשׁ קֳדָשִׁים הוּא : בַּחֲטָאת בְּאֲשָׁם תֹּרַה

8 אַחַת לָהֶם הַכֹּהֵן אֲשֶׁר יִכְפֹּרֵנוּ לוֹ יִהְיֶה : וְהַכֹּהֵן

הַמִּקְרִיב אֶת-עֹלֹת אִישׁ עוֹר הָעֹלָה אֲשֶׁר

9 הַקֶּרֶב לִכְהֵן לוֹ יִהְיֶה : וְכָל-מִנְחָה אֲשֶׁר תֹּאפֶה

בַּתֵּנוּר וְכָל-נִעְשָׂה בַּמִּרְחָשֶׁת וְעַל-מִחְבַּת

10 לִכְהֵן הַמִּקְרִיב אֹתָהּ לוֹ תִהְיֶה : וְכָל-מִנְחָה

כְּלוּלָהּ בַּשֶּׁמֶן וַחֲרֻבָּהּ לְכָל-בְּנֵי אֶהֱרֹן קִהְיֶה

אִישׁ בְּאָחִיו :

פ

שלישי

Every male among the priests may eat thereof: it is most holy. 23. And every sin offering whereof any of the blood is brought into the tabernacle of the congregation to make atonement therewith in the holy place, shall not be eaten; it shall be burnt in fire.

CHAP. VII. 1. And this is the law of the trespass offering: It is most holy. 2. On the place where they kill the burnt offering shall they kill the trespass offering; and the blood thereof shall be sprinkled upon the altar round about. 3. And all its fat shall be offered up; the rump, and the fat that covereth the inwards, 4. And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is over the liver, with the kidneys shall he remove the same: 5. And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass offering. 6. Every male among the priests may eat thereof; in a holy place shall it be eaten: it is most holy. 7. As the sin offering is, so is the trespass offering; there is one law for them: the priest that maketh atonement therewith, his shall it be. 8. And the priest that offereth any man's burnt offering,—the skin of the burnt offering which he hath offered shall belong to this priest alone. 9. And every meat offering that is baked in the oven, and all that is dressed in the deep pan, and in the flat pan, shall belong to the priest that offereth it alone.^a 10. And every meat offering which is mingled with oil, or dry, shall belong to all the sons of Aaron, to one as much as another.*

with oil." But this being one of the words which occur in but one passage, it is difficult to state its precise signification.

^a This is variously explained, so as to agree with the next verse. First, that is the absolute property of the officiating priest, to distribute it at his option among his fellows; secondly, that it belongs to the family of the sacrificer, who may have the duties to perform on the day of the sacrifice.

- 11 וְזֹאת תֹּזְכֶּרֶת זִבְחֵי הַשְּׁלָמִים אֲשֶׁר יִקְרִיב לַיהוָה:
- 12 אִם עַל-תּוֹרָה יִקְרִיבוּ וְהִקְרִיבוּ עַל-זִבְחֵי הַתּוֹרָה חֲלוֹת מִצּוֹת בְּלוּלֹת בַּשֶּׁמֶן וּרְקִיקֵי מִצּוֹת מִשְׁחִים בַּשֶּׁמֶן וְסֵלֶת מְרֻכָּכֶת חֲלוֹת בְּלוּלֹת בַּשֶּׁמֶן: 13 עַל-חֲלוֹת לֶחֶם חֲמִץ יִקְרִיב קָרְבָּנוֹ עַל-
- 14 זִבְחֵי תֹזְכֶּרֶת שְׁלָמָיו: וְהִקְרִיב מִמֶּנּוּ אַחֶר מִבְּלִי קָרָבָן הַתְּרוּמָה לַיהוָה לִכְהֹן הַזֹּזֶק אֶת־הֵם הַשְּׁלָמִים לוֹ יִהְיֶה: וּבִשֶּׁר זִבְחֵי תֹזְכֶּרֶת שְׁלָמָיו בְּיוֹם קָרְבָּנוֹ יֵאָכֵל לֹא-יֵנִיחַ מִמֶּנּוּ עַד-בֹּקֶר:
- 16 וְאִם-יִגְדֹּר אִזּוֹ נִדְבָה זִבְחֵי קָרְבָּנוֹ בְּיוֹם הִקְרִיבוּ אֶת-זִבְחוֹ יֵאָכֵל וּמִמַּחֲרָת וְהַנּוֹתָר מִמֶּנּוּ יֵאָכֵל: 17 וְהַנּוֹתָר מִבִּשֶּׁר הַזֹּזֶבֶחַ בְּיוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשָּׂרֵף: וְאִם הָאָכֵל יֵאָכֵל מִבִּשֶּׁר-זִבְחֵי שְׁלָמָיו בְּיוֹם הַשְּׁלִישִׁי לֹא יִרְצֶה הַמִּקְרִיב אֹתוֹ לֹא יִחָשֵׁב לוֹ פְּגוּל יִהְיֶה וְהִנֵּפֶשׁ הָאָכֵל מִמֶּנּוּ עֹנָה תִשָּׂא: וְהַבִּשֶּׁר בְּאִשֶּׁר-יִנָּע בְּכָל-טָמֵא לֹא יֵאָכֵל בָּאֵשׁ יִשָּׂרֵף וְהַבִּשֶּׁר כָּל-טָהוֹר יֵאָכֵל בִּשֶּׁר: 20 וְהִנֵּפֶשׁ אֲשֶׁר-הִתְאָכַל בִּשֶּׁר מִזִּבְחֵי הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְטָמְאָתוֹ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמּוּיָהּ: וְנֶפֶשׁ כִּי-תִנָּע בְּכָל-טָמֵא בְּטָמְאָתָא אִדּוּ בְּבִהְמָה טָמְאָה אִזּוֹ בְּכָל-שִׁקָּץ

11. And this is the law of the sacrifice of peace offering, which one may happen to offer unto the LORD. 12. If he offer it for a thanksgiving, then shall he offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and fine flour well sodden made into cakes mingled with oil. 13. Together with cakes of leavened bread shall he bring near his offering, with the sacrifice of thanksgiving of his peace offering. 14. And he shall offer thereof one out of every oblation for a heave offering unto the LORD, to the priest that sprinkleth the blood of the peace offering—to him shall it belong. 15. And the flesh of the sacrifice of thanksgiving of his peace offering shall be eaten the same day that it is offered; he shall not leave any of it until the morning. 16. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also shall be eaten what is left thereof. 17. But what is left of the flesh of the sacrifice, on the third day shall it be burnt with fire. 18. And if the intention was to eat of the flesh of the sacrifice of his peace offering on the third day, it shall not be accepted, to him who offereth it it shall not be accounted; it shall be an abomination, and the person that eateth of it shall bear his iniquity. 19. And the flesh, that toucheth on any unclean thing, shall not be eaten, with fire shall it be burnt: and as for the flesh, every one that is clean may eat thereof. 20. But the person that eateth the flesh of the sacrifice of peace offering, that pertaineth unto the LORD, having his uncleanness upon him, even that person shall be cut off from his people. 21. And any person that toucheth any unclean thing, as the uncleanness of man, or on any unclean beast, or on any abominable unclean thing,

טָמֵא וְאָכַל מִבְּשָׂרֵיזֶבֶחַ הַשְּׁלָמִים אֲשֶׁר לַיהוָה
 22 וּנְכִרְתָּהּ הַנֶּפֶשׁ הַהִוא מֵעַמִּיהָ : וַיְדַבֵּר יְהוָה
 23 אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר
 24 כָּל־חֵלֶב שֹׁר וּבָשָׂב וְעֹז לֹא תֹאכְלוּ : וְחֵלֶב
 נִבְלָהוּ וְחֵלֶב טָרְפָה יַעֲשֶׂה לְכָל־מִלְאָכָהּ
 25 וְאָכַל לֹא תֹאכְלֶהוּ : בִּי כָל־אֹכֵל חֵלֶב מִן־
 הַבְּהֵמָה אֲשֶׁר יִקְרִיב מִמֶּנּוּ אִשָּׁה לַיהוָה
 26 וּנְכִרְתָּהּ הַנֶּפֶשׁ הָאֹכֶלֶת מֵעַמִּיהָ : וְכָל־דָּם לֹא
 27 תֹאכְלוּ בְּכָל מוֹשְׁבֵיכֶם לְעוֹף וּלְבְּהֵמָה : כָּל־
 נֶפֶשׁ יִשְׂרָאֵל־תֹּאכֵל כָּל־דָּם וּנְכִרְתָּהּ הַנֶּפֶשׁ

הַהִוא מֵעַמִּיהָ : פ

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־בְּנֵי
 28 יִשְׂרָאֵל לֵאמֹר הַמִּקְרִיב אֶת־זֶבֶחַ שְׁלָמָיו
 לַיהוָה יָבִיא אֶת־קֶרְבָּנוֹ לַיהוָה מִזֶּבֶחַ שְׁלָמָיו :
 30 יָדָיו וְתִבְיָאֵינָה אֶת אִשֵּׁי יְהוָה אֶת־הַחֵלֶב עַל־
 הַחֹזֶה יִבְיֹאֲנוּ אֶת הַחֹזֶה לְהַנִּיף אֹתוֹ וְהַנּוֹפֶה
 31 לִפְנֵי יְהוָה : וְהַקֵּטֹר הַכֹּהֵן אֶת־הַחֵלֶב הַמִּזְבֵּחַ
 32 וְהִידָהּ הַחֹזֶה לְאַהֲרֹן וּלְבָנָיו : וְאֵת שׁוֹק הַיָּמִין
 33 תִּתְּנוּ תְּרוּמָה לַכֹּהֵן מִזִּבְחֵי שְׁלָמֵיכֶם : הַמִּקְרִיב
 אֶת־דָּם הַשְּׁלָמִים וְאֶת־הַחֵלֶב מִבְּנֵי אַהֲרֹן לוֹ
 34 תִּהְיֶה שׁוֹק הַיָּמִין לְמֶנֶּה : כִּי אֶת־חֹזֶה הַתְּנוּפָה

and eateth of the flesh of the sacrifice of peace offering, which pertaineth unto the LORD, even that person shall be cut off from his people. 22. And the LORD spoke unto Moses, saying, 23. Speak unto the children of Israel, saying, Every manner of fat, of ox, or of sheep,^a or of goat shall ye not eat. 24. And the fat of a carcass that dieth of itself, and the fat of that which is torn by beasts, may be used for any manner of work, but ye shall in no wise eat of it. 25. For whosoever eateth the fat of the cattle; of which one can offer an offering made by fire unto the LORD, even the person that eateth it shall be cut off from his people. 26. Moreover ye shall eat no manner of blood, in any of your dwellings, whether it be of fowl or of cattle.^b 27. Whatsoever person it be that eateth any manner of blood, even that person shall be cut off from his people.

28. And the LORD spoke unto Moses saying, 29. Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offering unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offering. 30. His own hands shall bring it as the fire offerings of the LORD, the fat with the breast shall he bring, the breast that it may be waved for a wave offering before the LORD. 31. And the priest shall burn the fat upon the altar; but the breast shall belong to Aaron and his sons. 32. And the right shoulder shall ye give unto the priest for a heave offering, of the sacrifices of your peace offerings. 33. The one that offereth the blood of the peace offerings, and the fat, among the sons of Aaron, shall have the right shoulder for his part. 34. For the wave breast and the heave

^a These are the species of which a sacrifice can be brought, consequently the fat of the deer-kind is permitted.

^b The blood, however, of all four-footed animals, as well as of birds, is interdicted, without distinction, whether the individual is fit for sacrifice or not.

וְאֵת ׀ שׁוֹק הַתְּרוּמָה לְקַחְתִּי מֵאֵת בְּנֵי־יִשְׂרָאֵל
 מִזִּבְחִי שְׁלֵמֵיהֶם וְאֵתֶנּוּ אֲתָם לְאַהֲרֹן הַכֹּהֵן וּלְבָנָיו
 לְחֶק־עוֹלָם מֵאֵת בְּנֵי יִשְׂרָאֵל׃ זֹאת מִשְׁחַת 35
 אַהֲרֹן וּמִשְׁחַת בָּנָיו מֵאֲשֵׁי יְהוָה בְּיוֹם הַקִּרְיָב
 אֲתָם לִכְהֵן לַיהוָה׃ אֲשֶׁר צִוָּה יְהוָה לַעֲשׂוֹת לָהֶם 36
 בְּיוֹם מִשְׁחוֹ אֲתָם מֵאֵת בְּנֵי יִשְׂרָאֵל חֲקַת
 עוֹלָם לְדֹרֹתָם׃ זֹאת הַתּוֹרָה לַעֲלֹלָה לַמִּנְחָה 37
 וּלְחֻטָּאת וּלְאַשָּׁם וּלְמִלּוּאִים וּלְזִבְחַת הַשְּׁלָמִים׃
 אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בְּהַר סִינַי בְּיוֹם צִוּתוֹ 38
 אֶת־בְּנֵי יִשְׂרָאֵל לְהַקְרִיב אֶת־קִרְבָּנֵיהֶם לַיהוָה
 בְּמִדְבַר סִינַי׃ פ רביע

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וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ קַח אֶת־אַהֲרֹן
 וְאֶת־בָּנָיו אִתּוֹ וְאֵת הַבָּגָדִים וְאֵת שֶׁמֶן הַמִּשְׁחָה
 וְאֵת ׀ פֶּר הַחֻטָּאת וְאֵת שְׁנֵי הָאֵילִים וְאֵת סֵל
 הַמִּצּוֹת׃ וְאֵת כָּל־הָעֵדָה הַקָּהָל אֶל־פֶּתַח אֹהֶל
 מוֹעֵד׃ וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ 3
 וַיִּתְּקֵהלָּה הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד׃ וַיֹּאמֶר 4
 מֹשֶׁה אֶל־הָעֵדָה זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה 5
 לַעֲשׂוֹת׃ וַיִּקְרַב מֹשֶׁה אֶת־אַהֲרֹן וְאֶת־בָּנָיו 6
 וַיִּרְחֹץ אֹתָם בַּמַּיִם׃ וַיִּתֵּן עָלָיו אֶת־הַכֹּהֲנֶת וַיַּחְגֹּר 7
 אֹתוֹ בַּבִּגְדֹת וַיַּלְבֵּשׂ אֹתוֹ אֶת־הַמַּעֲלִיל וַיִּתֵּן

shoulder have I taken from the children of Israel from the sacrifices of their peace offerings; and I have given them unto Aaron the priest and unto his sons as a fixed portion^a for ever from among the children of Israel. 35. This is the portion of the anointing of Aaron, and of the anointing of his sons, from the fire offerings of the LORD, on the day when he brought them near to minister as priest unto the LORD; 36. Which the LORD commanded to give unto them, on the day that he anointed them, from the children of Israel, as a fixed portion for ever throughout their generations. 37. This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecration offering, and of the sacrifice of the peace offering; 38. Which the LORD commanded Moses on mount Sinai, on the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.*

CHAP. VIII.

1. And the LORD spoke unto Moses, saying, 2. Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock for the sin offering, and the two rams, and the basket of unleavened bread; 3. And all the congregation shalt thou assemble together unto the door of the tabernacle of the congregation. 4. And Moses did as the LORD commanded him; and the assembly came together unto the door of the tabernacle of the congregation. 5. And Moses said unto the congregation, This is the thing which the LORD hath commanded to do. 6. And Moses brought near Aaron and his sons, and washed them with water. 7. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him,

^a The word *חֵלֶק*, otherwise rendered "statute," is here given, after MENDELSSOHN with "fixed portion." See Genesis xlvii. 22.

- עָלִיו אֶת־הָאֹפֶד וַיַּחַנֵּד אֹתוֹ בַּחֹשֶׁב הָאֹפֶד
 8 וַיֹּאפֶד לוֹ כּוֹ : וַיִּשֶׂם עָלָיו אֶת־הַחֹשֶׁן וַיִּתֵּן אֶל־
 9 הַחֹשֶׁן אֶת־הָאוּרִים וְאֶת־הַתָּמִים : וַיִּשֶׂם אֶת־
 הַמִּצְנֶפֶת עַל־רֹאשׁוֹ וַיִּשֶׂם עַל־הַמִּצְנֶפֶת אֶל־
 מוֹל פָּנָיו אֶת צִיץ הַזָּהָב נֹר הַקֹּדֶשׁ כַּאֲשֶׁר צִוָּה
 10 יְהוָה אֶת־מֹשֶׁה : וַיִּקַּח מֹשֶׁה אֶת־שֶׁמֶן הַמִּשְׁחָה
 וַיִּמְשַׁח אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־כּוֹ וַיִּקְדֹּשׁ
 11 אֹתָם : וַיֵּן מִמֶּנּוּ עַל־הַמִּזְבֵּחַ שֶׁבַע פַּעֲמִים וַיִּמְשַׁח
 אֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַכִּיֹּר וְאֶת־
 12 בָּנוֹ לְקֹדֶשִׁים : וַיִּצֹק מִשֶׁמֶן הַמִּשְׁחָה עַל רֹאשׁ
 13 אַהֲרֹן וַיִּמְשַׁח אֹתוֹ לְקֹדֶשׁוֹ : וַיִּקְרַב מֹשֶׁה אֶת־
 בְּנֵי אַהֲרֹן וַיַּלְבִּשֵׁם בְּהַנּוֹת וַיַּחַנֵּד אֹתָם אֲבִנֹט
 וַיַּחֲבֹשׁ לָהֶם מִגְבָּעוֹת כַּאֲשֶׁר צִוָּה יְהוָה אֶת־
 14 מֹשֶׁה : * וַיָּגֵשׁ אֶת פֶּר הַחֲטָאת וַיִּסְמְךָ אַהֲרֹן
 15 וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ פֶּר הַחֲטָאת : וַיִּשְׁחַט
 וַיִּקַּח מֹשֶׁה אֶת־הַדָּם וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ
 סָבִיב בְּאֻצְבָּעוֹ וַיַּחֲטֵא אֶת־הַמִּזְבֵּחַ וְאֶת־הַדָּם
 יִצֹק אֶל־יְסוֹד הַמִּזְבֵּחַ וַיִּקְדָּשֶׁהוּ לְכַפֵּר עָלָיו :
 16 וַיִּקַּח אֶת־כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֹּרֶבֶת וְאֶת־
 יִתְרֵת הַכֹּהֵן וְאֶת־שְׁתֵּי הַבָּלִיֹּת וְאֶת־חִלְבֵּהֶן
 17 וַיִּקְטֹר מֹשֶׁה הַמִּזְבֵּחַ : וְאֶת־הַפֶּר וְאֶת־עֵרוֹ

and he girded him with the belt of the ephod, and bound it unto him therewith. 8. And he put on him the breastplate; and he put in the breastplate the Urim and the Thummim. 9. And he put the mitre upon his head; and he placed upon the mitre, toward the front thereof, the golden plate, the holy crown; as the LORD had commanded Moses. 10. And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. 11. And he sprinkled thereof upon the altar seven times, and he anointed the altar and all its vessels, also the laver and its foot, to sanctify them. 12. And he poured of the anointing oil upon Aaron's head, and he anointed him, to sanctify him. 13. And Moses brought near the sons of Aaron, and clothed them with coats, and girded them with girdles, and wound the bonnets around their heads; as the LORD had commanded Moses.* 14. And he brought near the bullock of the sin offering: and Aaron and his sons laid their hands upon the head of the bullock of the sin offering. 15. And some one^a slew him; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and the (remaining) blood he poured out at the bottom of the altar, and sanctified it, to make henceforth atonement upon it. 16. And he took all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and Moses burnt it upon the altar. 17. But the bullock, and his hide, and his flesh, and

^a This is the manner in which ARNHEIM and WESSELI explain ויִשְׁחַט used here and in verses 19 and 23, it having in all these instances a disjunctive accent. MENDELSSOHN, however, both translates "and Moses slew and took the blood," and comments that probably during the week of consecration the killing of the sacrifices was required to be made by Moses, probably to show the people the manner of killing the sacrifices, as he performed all the other duties of the service, to show them all the laws thereof.

- וְאֶת־בָּשָׂרוֹ וְאֶת־פְּרִשׁוֹ שָׂרָף בְּאֵשׁ מִחוּץ
 18 לַמִּזְבֵּחַ בְּאֵשׁ צֹהַר יְהוָה אֶת־מִשָּׁה׃ וַיִּקְרָב אֶת־
 אֵיל הָעֹלָה וַיִּסְמְכוּ אֹהֶלֶן וּבְנָיו אֶת־יְדֵיהֶם עַל־
 19 רֹאשׁ הָאֵיל׃ וַיִּשְׁחֹט וַיִּזְרַק מִשָּׁה אֶת־הַדָּם עַל־
 20 הַמִּזְבֵּחַ סָבִיב׃ וְאֶת־הָאֵיל נָתַח לְנִתְחָיו וַיִּקְטֹּר
 מִשָּׁהוּ אֶת־הָרֹאשׁ וְאֶת־הַנִּתְחִים וְאֶת־הַפָּדֵר׃
 21 וְאֶת־הַקֶּרֶב וְאֶת־הַכִּרְעִים רָתַץ בַּמַּיִם וַיִּקְטֹּר
 מִשָּׁה אֶת־כָּל־הָאֵיל הַמִּזְבֵּחַה עֹלָה הוּא לַרִיחַ־
 נִיחֹחַ אִשָּׁה הוּא לַיהוָה בְּאֵשׁ צֹהַר יְהוָה אֶת־
 22 מִשָּׁה׃ * וַיִּקְרָב אֶת־הָאֵיל הַשְּׁנִי אֵיל הַמִּלֻּאִים
 וַיִּסְמְכוּ אֹהֶלֶן וּבְנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאֵיל׃
 23 וַיִּשְׁחֹט וַיִּקַּח מִשָּׁה מִדָּמּוֹ וַיִּתֵּן עַל־הַתְּנוּף אֹזֶן־
 אֹהֶלֶן הַיְמָנִית וְעַל־בֶּהֱן יָדוֹ הַיְמָנִית וְעַל־בֶּהֱן
 24 רִגְלוֹ הַיְמָנִית׃ וַיִּקְרָב אֶת־בְּנֵי אֹהֶלֶן וַיִּתֵּן מִשָּׁה
 מִן־הַדָּם עַל־הַתְּנוּף אֹזְנָם הַיְמָנִית וְעַל־בֶּהֱן יָדָם
 הַיְמָנִית וְעַל־בֶּהֱן רִגְלָם הַיְמָנִית וַיִּזְרַק מִשָּׁה אֶת־
 25 הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב׃ וַיִּקַּח אֶת־הַחֵלֶב וְאֶת־
 הָאֵלֶיָּה וְאֶת־כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב וְאֶת־
 יִתְרֹת הַכֹּבֵד וְאֶת־שְׁתֵּי הַכִּלְיֹת וְאֶת־חִלְבֵּהֶן
 26 וְאֶת שֶׁזֶק הַיֵּמִין׃ וּמִסֵּל הַמִּצּוֹת אֲשֶׁר לִפְנֵי יְהוָה
 לִקָּח חֹלֶת מִצָּה אַחַת וַחֲלֹל לֶחֶם שֶׁמֶן אַחַת

his dung, he burnt with fire without the camp; as the LORD had commanded Moses. 18. And he brought near the ram of the burnt offering; and Aaron and his sons laid their hands upon the head of the ram. 19. And some one killed him; and Moses sprinkled the blood upon the altar round about. 20. And the ram he^a cut into the proper pieces; and Moses burnt the head, and the pieces, and the fat. 21. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, an offering made by fire unto the LORD; as the LORD had commanded Moses.* 22. And he brought near the other ram, the ram of consecration; and Aaron and his sons laid their hands upon the head of the ram. 23. And some one slew him; and Moses took some of his blood, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. 24. And he brought near Aaron's sons, and Moses put some of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot; and Moses sprinkled the blood upon the altar round about. 25. And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right shoulder; 26. And out of the basket of unleavened bread, that was before the LORD,^b he took one unleavened cake, and one cake of oiled bread,

^a WESSELI and ARNHEIM remark that the cutting up and the washing of the sacrifice were probably performed by another person, as above, v. 15, they not properly belonging to the act of sacrificing, and could therefore be done by a person not connected with the priesthood.

^b Meaning, the basket which had been placed near the altar, as by this means it was more in the presence of God than in any other place.

- וּרְקִיק אֶחָד וַיִּשֶׂם עַל־הַחֲלָבִים וְעַל שֹׁק הַיָּמִין :
 27 וַיִּתֵּן אֶת־הַכֹּל עַל כַּפֵּי אֹהֶלֶן וְעַל כַּפֵּי בָנָיו וַיִּנָּף
 28 אֹתָם תְּנוּפָה לִפְנֵי יְהוָה : וַיִּקַּח מֹשֶׁה אֹתָם מֵעַל
 כַּפֵּיהֶם וַיִּקְטֹר רֵמֶזֶבֶחָהּ עַל־הָעֹלָה מִלֵּאִים
 29 הֵם לְרִיחַ נִיחֹחַ אִשָּׁה הוּא לִיהוָה : וַיִּקַּח מֹשֶׁה
 אֶת־תְּחֻמָּהּ וַיִּנִּיפָהּוּ תְּנוּפָה לִפְנֵי יְהוָה מֵאֵיל
 הַמִּלֵּאִים לַמֹּשֶׁה הִיא לַמָּנָה כַּאֲשֶׁר צִוָּה יְהוָה
 30 אֶת־מֹשֶׁה : וַיִּקַּח מֹשֶׁה מִשְׁמֵן הַמִּשְׁחָה וּמִן־הַדָּם
 אֲשֶׁר עַל־הַמִּזְבֵּחַ וַיַּז עַל־אֹהֶלֶן עַל־בִּגְדָיו וְעַל־
 בָּנָיו וְעַל־בִּגְדֵי בָנָיו אֹתָם וַיִּקְדָּשׁ אֶת־אֹהֶלֶן אֶת־
 31 בִּגְדָיו וְאֶת־בָּנָיו וְאֶת־בִּגְדֵי בָנָיו אֹתָם : וַיֹּאמֶר
 מֹשֶׁה אֶל־אֹהֶלֶן וְאֶל־בָּנָיו בְּשָׂלוֹ אֶת־הַבֶּשֶׂר
 פָּרַח אֱהֵל מוֹעֵד וְשֶׁם תֹּאכְלוּ אֹתוֹ וְאֶת־הַלֶּחֶם
 אֲשֶׁר בְּסֵל הַמִּלֵּאִים כַּאֲשֶׁר צִוִּיתִי לֵאמֹר אֹהֶלֶן
 32 וּבָנָיו וְאֶכְלֶהוּ : וְהִנּוּחַר בֶּבֶשֶׂר וּבִלְחָם כַּאֲשֶׁר
 33 תִּשְׁרְפוּ : וּמִפֹּתָח אֱהֵל מוֹעֵד לֹא תִצְאוּ שִׁבְעַת
 יָמִים עַד יוֹם מְלֹאת יָמֵי מִלֵּאֵיכֶם כִּי שִׁבְעַת יָמִים
 34 יִמְלֵא אֶת־יָרְכֶם : כַּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה צִוָּה
 35 יְהוָה לַעֲשׂוֹת לְכַפֵּר עֲלֵיכֶם : וּפִתָּח אֱהֵל מוֹעֵד
 תִּשְׁבּוּ יוֹמָם וְלַיְלָה שִׁבְעַת יָמִים וּשְׁמֵרְתֶּם
 אֶת־מִשְׁמֶרֶת יְהוָה וְלֹא תִמּוּתוּ כִּי־כֵן צִוִּיתִי :

and one wafer, and he put them on the fat, and upon the right shoulder: 27. And he placed the whole upon the hands of Aaron, and upon the hands of his sons, and caused them to make a waving before the LORD. 28. And Moses took these things from off their hands, and burnt them on the altar upon the burnt offering: they were a consecration offering for a sweet savour, a fire offering were they unto the LORD. 29. And Moses took the breast, and made therewith a waving before the LORD; from the ram of consecration was it given to Moses as his portion; as the LORD had commanded Moses.* 30. And Moses took some of the anointing oil, and of the blood which was upon the altar, and sprinkled the same upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he sanctified Aaron, and his garments, and his sons, and the garments of his sons with him. 31. And Moses said unto Aaron and to his sons, Boil ye the flesh at the door of the tabernacle of the congregation; and there shall ye eat it with the bread that is in the basket of the consecration; as I have commanded, saying, Aaron and his sons shall eat it. 32. And that which is left of the flesh and of the bread shall ye burn with fire.* 33. And from the door of the tabernacle of the congregation ye shall not go forth seven days, until the days of your consecration be at an end; for seven days shall your consecration last.^a 34. As they have done this day, so hath the LORD (farther) commanded to do, to make an atonement for you. 35. And at the door of the tabernacle of the congregation shall ye abide day and night seven days, and keep the charge of the LORD, that ye die not; for so have I been commanded. 36. And Aaron and

^a LXX. "Shall he (the consecrator) fill your hand."

36 וַיַּעַשׂ אֶהֱרֹן וּבָנָיו אֶת כָּל־הַדְּבָרִים אֲשֶׁר־צִוָּה
 ט יְהוָה בִּיד־מֹשֶׁה : ס וַיְהִי בַיּוֹם
 הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְבָנָיו וּלְזִקְנֵי
 2 יִשְׂרָאֵל : וַיֹּאמֶר אֶל־אֶהֱרֹן קַח־לָךְ עֵגֶל בֶּן־בָּקָר
 לַחֲטָאת וְאַיִל לְעֹלָה הַתְּמִימִם וְהַקָּרֵב לִפְנֵי
 3 יְהוָה : וְאֶל־בָּנָי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר קָחוּ שְׁעִיר־
 עִזִּים לַחֲטָאת וְעֵגֶל וּבָכֶשׂ בְּנֵי־שָׁנָה הַתְּמִימִם
 4 לְעֹלָה : וְשׁוֹר וְאַיִל לְשָׁלָמִים לְזִבְחֹ לִפְנֵי יְהוָה
 וּמִנְחָה בְּלוֹלָה בַשֶּׁמֶן כִּי הַיּוֹם יְהוָה נִרְאָה
 5 אֲלֵיכֶם : וַיִּקְחוּ אֶת אֲשֶׁר צִוָּה מֹשֶׁה אֶל־פְּנֵי
 אֶהֱלֹ מוֹעֵד וַיִּקְרְבוּ כָל־הַעֲדָה וַיַּעֲמֻדוּ לִפְנֵי
 6 יְהוָה : וַיֹּאמֶר מֹשֶׁה זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה
 7 הַתַּעֲשׂוּ וַיֵּרָא אֲלֵיכֶם כְּבוֹד יְהוָה : וַיֹּאמֶר מֹשֶׁה
 אֶל־אֶהֱרֹן קִבֵּב אֶל־הַמִּזְבֵּחַ וַעֲשֵׂה אֶת־חֲטָאתְךָ
 וְאֶת־עֹלֹתְךָ וּכְפַר בַּעֲדָךְ וּבַעַד הָעָם וַעֲשֵׂה
 אֶת־קָרְבַּן הָעָם וּכְפַר בְּעֲדָם כַּאֲשֶׁר צִוָּה
 8 יְהוָה : וַיִּקְרֶב אֶהֱרֹן אֶל־הַמִּזְבֵּחַ וַיִּשְׁחֹט אֶת־
 9 עֵגֶל הַחֲטָאת אֲשֶׁר־לוֹ : וַיִּקְרְבוּ בָנֵי אֶהֱרֹן אֶת־
 הַדָּם אֵלָיו וַיִּטְבֹּל אֶצְבָּעוֹ בַּדָּם וַיִּתֵּן עַל־קַרְנוֹת
 10 הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ : וְאֶת־
 הַחֵלֶב וְאֶת הַכִּלְיֹת וְאֶת־הַיִּתְרֹת מִן־הַכֶּבֶד מִן־

his sons did all the things which the LORD had commanded by the hand of Moses.

SHEMINEE. 1. And it came to pass on the eighth day
CHAP. IX. that Moses called Aaron and his sons, and
the elders of Israel; 2. And he said unto

Aaron, Take unto thyself a young calf^a for a sin-offering, and a ram for a burnt offering, without blemish, and bring them near before the LORD. 3. And unto the children of Israel thou shalt speak, saying, Take ye a he-goat for a sin-offering; and a calf and a sheep, both of the first year, without blemish, for a burnt-offering; 4. Also a bullock and a ram for peace-offerings, to sacrifice before the LORD, and a meat-offering mingled with oil; for this day the LORD will appear unto you. 5. And they brought that which Moses had commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD. 6. And Moses said, This thing which the LORD hath commanded shall ye do: and then will the glory of the LORD appear unto you. 7. And Moses said unto Aaron, Draw near unto the altar, and prepare thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people; and prepare the offering of the people, and make an atonement for them; as the LORD hath commanded. 8. And Aaron drew near unto the altar, and slew the calf of the sin-offering, which was for himself. 9. And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar; and the (remaining) blood he poured out at the bottom of the altar. 10. And the fat, and the kidneys, and the caul of the liver of the sin-offering,

^a This is said to mean a steer of two years, so likewise "ram" signifies one two years old; but when the words כֶּבֶשׂ and עֵזֶר "calf" and "sheep," are used, they mean animals one year old.

תַּחֲטָאֵת הַקֹּטֵר הַמִּזְבֵּחַ בְּאֵשׁ צֹהֵה יְהוָה
 11 אֶת־מִשָּׁה : וְאֶת־הַבָּשָׂר וְאֶת־הָעוֹר שָׂרָף
 12 בְּאֵשׁ מִחוּץ לַמִּחֲנֶה : וַיִּשְׁחַט אֶת־הָעֵלָה
 וַיִּמָּצְאוּ בְּנֵי אֶהֱרֹן אֵלָיו אֶת־הַדָּם וַיִּזְרְקוּהוּ
 13 עַל־הַמִּזְבֵּחַ סָבִיב : וְאֶת־הָעֵלָה הִמָּצְאוּ אֵלָיו
 14 לַנֹּתָחִיהָ וְאֶת־הָרָאשׁ וַיִּקְטֹר עַל־הַמִּזְבֵּחַ : וַיִּרְחֹץ
 אֶת־הַקֶּרֶב וְאֶת־הַכִּרְעִים וַיִּקְטֹר עַל־הָעֵלָה
 15 הַמִּזְבֵּחַ : וַיִּקְרַב אֶת קֶרְבֵּן הָעֵם וַיִּקַּח אֶת־
 שְׁעִיר הַחֲטָאֹת אֲשֶׁר לָעָם וַיִּשְׁחָטְהוּ וַיַּחַטָּאֵהוּ
 16 בְּרֹאשׁוֹן : וַיִּקְרַב אֶת־הָעֵלָה וַיַּיַּעֲשֶׂה כַּמִּשְׁפָּט :
 17 וַיִּקְרַב אֶת־הַמִּנְחָה וַיִּמְלֵא כַּפּוֹ מִמֶּנָּה וַיִּקְטֹר
 18 עַל־הַמִּזְבֵּחַ מִלִּבָּר עֲלֵת הַבֶּקָר : וַיִּשְׁחַט אֶת־
 הַחֹשׂוֹר וְאֶת־הָאֵיל יָבַח הַשְּׁלָמִים אֲשֶׁר לָעָם
 וַיִּמָּצְאוּ בְּנֵי אֶהֱרֹן אֶת־הַדָּם אֵלָיו וַיִּזְרְקוּהוּ
 19 עַל־הַמִּזְבֵּחַ סָבִיב : וְאֶת־הַחֲלָבִים מִן־הַחֹשׂוֹר
 וּמִן־הָאֵיל הָאֵלִיָּה וְהַמִּכְסֶּה וְהַכְּלִיֹּת וַיִּתְּרֵת
 20 הַבֶּבֶר : וַיִּשִּׁימוּ אֶת־הַחֲלָבִים עַל־הַחֹזוֹת וַיִּקְטֹר
 21 הַחֲלָבִים הַמִּזְבֵּחַ : וְאֶת הַחֹזוֹת וְאֶת שׂוֹק
 הַיָּמִין הַנִּיף אֶהֱרֹן הִתְנוּפָה לִפְנֵי יְהוָה בְּאֵשׁ
 22 צֹהֵה מִשָּׁה : וַיֵּשֶׂא אֶהֱרֹן אֶת־יָדָיו אֶל־הָעָם וַיְבָרֶכֶם
 וַיֵּרֶד מִעֲשֵׂת הַחֲטָאֹת וְהָעֵלָה וְהַשְּׁלָמִים :

he burnt upon the altar; as the LORD had commanded Moses. 11. And the flesh and the hide he burnt with fire without the camp. 12. And he slew the burnt-offering; and the sons of Aaron presented unto him the blood, and he sprinkled it upon the altar round about. 13. And the burnt-offering they presented unto him, in its proper pieces, together with the head: and he burnt them upon the altar. 14. And he washed the inwards and the legs, and burnt them upon the burnt-offering on the altar. 15. And he brought near the people's offering; and he took the goat of the sin-offering which belonged to the people, and slew it, and made atonement^a with its blood, as the first. 16. And he brought near the burnt-offering, and offered it according to the prescribed manner.* 17. And he brought near the meat-offering, and he filled his hand thereof, and burnt it upon the altar, beside the burnt-sacrifice of the morning. 18. He slew also the bullock and the ram, the sacrifice of peace-offering which belonged to the people: and the sons of Aaron presented unto him the blood, and he sprinkled it upon the altar round about, 19. Also the fat of the bullock, and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul of the liver: 20. And they put these pieces of fat upon the breasts, and he burnt the fat upon the altar: 21. And with the breasts and the right shoulder Aaron made a waving before the LORD; as Moses had commanded. 22. And Aaron lifted up his hands toward the people, and blessed them; and came down after he had offered the sin-offering, and the burnt-offering, and peace-offerings. 23. And Moses and Aaron

^a ONKELOS thus renders וִיחַטֵּאֵהוּ, and views it as expressing that the priest made of it a sin-offering by sprinkling the blood; the word blood, however, is not in the text, and is merely understood. So also above, vi. 19.

- 23 וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל-אַהֲלֵ מוֹעֵד וַיֵּצְאוּ
וַיִּבְרְכוּ אֶת-הָעָם וַיֵּרָא כְבוֹד-יְהוָה אֶל-כָּל-הָעָם *
24 וַתֵּצֵא אִשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל עַל-הַמִּזְבֵּחַ אֶת-
הָעֹלָה וְאֶת-הַחֲלָבִים וַיֵּרָא כָּל-הָעָם וַיִּרְאוּ וַיִּפְּלוּ
1 עַל-פְּנֵיהֶם : וַיִּקְחוּ בְנֵי-אַהֲרֹן נָדָב וַאֲבִיהוּא
אִישׁ מִחֶתְתּוֹ וַיִּהְיוּ בְּהֵן אִישׁ וַיִּשְׁמּוּ עָלֶיהָ
קִטְרֶת וַיִּקְרִיבוּ לִפְנֵי יְהוָה אִשׁ זָרָה אֲשֶׁר לֹא
2 צִוָּה אֹתָם : וַתֵּצֵא אִשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל
3 אֹתָם וַיָּמָתוּ לִפְנֵי יְהוָה : וַיֹּאמֶר מֹשֶׁה אֶל-
אַהֲרֹן הוּא אֲשֶׁר-דִּבֶּר יְהוָה וְלֹא מִרְבִּי
אַקְדֹּשׁ וְעַל-פְּנֵי כָּל-הָעָם אֶכְבֵּד וַיִּדָּם אַהֲרֹן :
4 וַיִּקְרָא מֹשֶׁה אֶל-מִישָׁאֵל וְאֵל אֶלְצָפָן בְּנֵי עֻזִּיאֵל
דָּד אַהֲרֹן וַיֹּאמֶר אֲלֵהֶם קִרְבּוּ שָׂאוּ אֶת-אֲחֵיכֶם
5 מֵאַת פְּנֵי-הַקֹּדֶשׁ אֶל-מַחוּיץ לַמַּחֲנֶה : וַיִּקְרְבוּ
וַיִּשָּׂאֻם בְּכַתְּנֹתָם אֶל-מַחוּיץ לַמַּחֲנֶה כְּאֲשֶׁר
6 דִּבֶּר מֹשֶׁה : וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן וּלְאֶלְעָזָר
וּלְאִיתָמָר בְּנָיו רָאשֵׁיכֶם אֶל-תִּפְרְעוּ וּבְגָדֵיכֶם
לֹא-תִפְרְמוּ וְלֹא תִמָּתוּ וְעַל כָּל-הָעֵדָה יִקְצֹף
וַאֲחֵיכֶם כָּל-בֵּית יִשְׂרָאֵל יִכְבּוּ אֶת-הַשְּׂרֵפָה
7 אֲשֶׁר שָׂרַף יְהוָה : וּמִפְּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ
פֶן-תִּמָּתוּ בִּי-שֹׁמֵן מִשְׁחַת יְהוָה עֲלֵיכֶם וַיַּעֲשׂוּ
* שלישי * יטעים הנריש קורם החלישא ושניהם על הב'

went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.* 24. And there came forth a fire from before the LORD, and consumed upon the altar the burnt-offering and the fat: and when all the people saw this, they shouted, and fell on their faces.

CHAP. X. 1. And Nadab and Abihu, the sons of Aaron,

took each his censer, and they put thereon fire, and put thereon incense: and they brought near before the LORD a strange fire,^a which he had not commanded them. 2. And there went out a fire from before the LORD, and consumed them, and they died before the LORD. 3. Then said Moses unto Aaron, This is what the LORD hath spoken, saying, on those who are near unto me will I be sanctified, and before all the people will I be glorified; and Aaron held his peace. 4. And Moses called unto Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary to without the camp. 5. And they came near, and carried them in their coats to without the camp; as Moses had spoken. 6. And Moses said unto Aaron, and unto Elazar and unto Ithamar, his sons, The hair of your head you shall not let grow long, and your garments you shall not rend, that ye die not, and that he be not wroth upon the whole congregation; but your brethren, the whole house of Israel, may bewail the burning which the LORD hath kindled. 7. And from the door of the tabernacle of the congregation ye shall not go out, lest ye die, for the anointing oil of the LORD is upon you; and they did according to the word of Moses.

^a The guilt of the sons of Aaron evidently consisted in their bringing incense upon a censer which had not been commanded, as it was merely to be sacrificed on the altar which was within the sanctuary.

בְּדִבַּר מֹשֶׁה :

פ

וַיְדַבֵּר יְהוָה אֶל־אַהֲרֹן לֵאמֹר : יֵין וְשִׁכָּר אֶל־⁸₉

תִּשְׁתֵּי אֶתְהוּ וּבִגְדֶיךָ אֶתְךָ בְּבָאֲכֶם אֶל־אֹהֶל

מוֹעֵד וְלֹא תָמֹתוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם :

וְלֹהֲבִיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֹל וּבֵין הַטָּמֵא¹⁰

וּבֵין הַטְּהוֹר : וְלִהְיוֹת אֶת־בְּגֵי יִשְׂרָאֵל אֵת¹¹

כָּל־הַחֻקִּים אֲשֶׁר דִּבֶּר יְהוָה אֶל־יִהְיֶה בְיָד־

מֹשֶׁה :

פ

רביעי

וַיְדַבֵּר מֹשֶׁה אֶל־אַהֲרֹן וְאֵל אֶלְעָזָר וְאֵל־אִיתָמָר¹²

בְּנָיו הַנוֹתָרִים קָחוּ אֶת־הַמִּנְחָה הַנוֹתָרָה

מֵאִשֵּׁי יְהוָה וְאִכְלוּהָ מִצֹּת אֵצֶל הַמִּזְבֵּחַ כִּי

קֹדֶשׁ קֳדָשִׁים הִוא : וְאִכְלָתֶם אֹתָהּ בְּמָקוֹם¹³

קָדוֹשׁ כִּי חֻקָּה וְחֻק־בְּנֵיהָ הִוא מֵאִשֵּׁי יְהוָה

כִּי־בֶן צִוִּיתִי : וְאַתָּה חֹהֵה הַתְּנוּפָה וְאַתָּה שׁוֹק¹⁴

הַהֲתְרוּמָה הַתְּאֵכְלוּ בְּמָקוֹם טְהוֹר אֶתְהוּ וּבִגְדֶיךָ

וּבִגְדֵיךָ אֶתְךָ כִּי־חֻקָּה וְחֻק־בְּנֵיהָ נִתְּנוּ מִזִּבְחִי

יִשְׂרָאֵל בְּנֵי יִשְׂרָאֵל : שׁוֹק הַהֲתְרוּמָה וְחֹהֵה¹⁵

הַתְּנוּפָה עַל אִשֵּׁי הַחֻלָּבִים יָבִיאוּ לַהֲנִיף תְּנוּפָה

לִפְנֵי יְהוָה וְהָיָה לָךְ וּלְבִגְדֶיךָ אֶתְךָ לְחֻק־עוֹלָם

כִּי־אִשֵּׁר צִוָּה יְהוָה : וְאַתָּה שְׂעִיר הַחֻטָּאת דָּרֹשׁ¹⁶

דָּרֹשׁ מִשְׁהוּ וְהִנֵּה שֶׁרָף וְיִקְצֹף עַל־אֶלְעָזָר

8. And the LORD spoke unto Aaron, saying, 9. Wine or strong drink^a thou shalt not drink, neither thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations. 10. So that ye may be able to distinguish between holy and unholy, and between the unclean and the clean; 11. And that ye may be able to teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.*

12. And Moses spoke unto Aaron, and unto Elazar and unto Ithamar his sons, that were left, Take ye the meat-offering that is left of the fire offerings of the LORD, and eat it unleavened beside the altar; for it is most holy. 13. And ye shall eat it in a holy place, because it is thy fixed portion, and the fixed portion of thy sons, from the fire-offerings of the LORD; for so have I been commanded. 14. And the wave-breast and heave-shoulder shall ye eat on a clean place, thou, and thy sons, and thy daughters with thee; for as thy fixed portion, and the fixed portion of thy sons, have they been given from the sacrifices of peace-offerings of the children of Israel. 15. The heave-shoulder and the wave-breast shall they bring, with the fat of the fire-offering, to make therewith a waving before the LORD; and it shall be thine, and thy sons' with thee, as a fixed portion for ever; as the LORD hath commanded.* 16. And the goat of the sin-offering Moses sought diligently, and behold, it was burnt: and he was angry with Elazar and Ithamar,

And whilst they were engaged in this unacceptable ministry, they were slain in the tabernacle by the mysterious fire. The words "consumed them," must, however, be evidently understood, not as a perfect burning, but as merely enough to cause death, or else they could not have been carried forth to be buried in their garments.

^a From the fact that this section follows immediately the one containing the death of Aaron's sons, it was the opinion of Rabbi Ishmael, that they had entered the sanctuary in a state of drunkenness; be this

17 ועל-אִיתָמָר בְּנֵי אֶהֱרֹן הַנּוֹתָרִם לֵאמֹר: מִדּוּעַ
 לֹא-אָכַלְתֶּם אֶת-הַחֹטְאֹת בַּמָּקוֹם הַקֹּדֶשׁ כִּי
 קֹדֶשׁ קָדָשִׁים הוּא וְאַתֶּה נָתַן לָכֶם לֶשְׂאֹת
 18 אֶת-עֵינֶיךָ הָעֵדָה לְכַפֵּר עֲלֵיהֶם לִפְנֵי יְהוָה: הֵן
 לֹא-הוּבָא אֶת-דָּמָה אֶל-הַקֹּדֶשׁ פְּגִימָה אֹכֹל
 19 הַתֹּאכְלוּ אֹתָהּ בַּקֹּדֶשׁ בְּאִשֶּׁר צִוִּיתִי: וַיִּדְבֹּר
 אֶהֱרֹן אֶל-מֹשֶׁה הֵן הַיּוֹם הַקָּרִיבוּ אֶת-חֹטְאֹתֶם
 וְאֶת-עֲלֹתָם לִפְנֵי יְהוָה וְהִתְקַרְּבָה אֵתִי כְּאֵלָה
 וְאָכַלְתִּי חֹטְאֹת הַיּוֹם הַזֶּה בְּעֵינִי יְהוָה:

20 וַיִּשְׁמַע מֹשֶׁה וַיֵּיטֵב בְּעֵינָיו: פ שש

יֵא 1 וַיִּדְבֹּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אֶהֱרֹן לֵאמֹר אֲלֵהֶם:
 2 דַּבְּרוּ אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחֲזִירָה אֲשֶׁר
 3 הַתֹּאכְלוּ מִכָּל-הַבְּהֵמָה אֲשֶׁר עַל-הָאָרֶץ: כֹּל
 מִפְּרִסֹת פִּרְסָה וְשִׁשְׁעֹת שִׁסְעַל פִּרְסֹת מַעֲלֹת
 4 גִּרָה בְּבִהְמָה אֹתָהּ הַתֹּאכְלוּ: אֵין אֶת־זֶה לֹא
 הַתֹּאכְלוּ מִמַּעֲלֵי הַגִּרָה וּמִמְּפִרְסֵי הַפִּרְסָה אֶת-
 הַגִּמְלָה בִּי-מַעֲלֵה גִרָה הוּא וּפִרְסָה אֵינָנו מִפְּרִיס
 5 טָמֵא הוּא לָכֶם: וְאֶת-הַשֶּׁפֶן בִּי-מַעֲלֵה גִרָה הוּא
 6 וּפִרְסָה לֹא יִפְרִיס טָמֵא הוּא לָכֶם: וְאֶת-הָאֲרָנָבֶת
 בִּי-מַעֲלֹת גִּרָה הוּא וּפִרְסָה לֹא הַפְּרִיסָה טָמֵאָה
 7 הוּא לָכֶם: וְאֶת-הַחֲזִיר בִּי-מִפְּרִיס פִּרְסָה הוּא

the sons of Aaron who had been left, and said, 17. Wherefore have ye not eaten the sin-offering in the holy place, seeing that it is most holy, and that he hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? 18. Behold, its blood was not brought within the holy place: ye should then have eaten it in the holy place, as I commanded. 19. And Aaron spoke unto Moses, Behold, this day have they offered their sin-offering, and their burnt-offering before the LORD; and things as these have befallen me: and if I had eaten the sin offering to-day,^a would it have been pleasing in the eyes of the LORD? 20. And when Moses heard this it was pleasing in his eyes.*

CHAP. XI. 1. And the LORD spoke unto Moses and to Aaron, saying unto them, 2. Speak unto the children of Israel, saying, These are the beasts which ye may eat among all the beasts that are on the earth. 3. Whatsoever divideth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that may ye eat. 4. But these shall ye not eat, of those that chew the cud, or of those that divide the hoof: the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. 5. And the cony, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. 6. And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. 7. And the swine, because

as it may, it is an energetic prohibition against the use of any intoxicating drink, by priests or judges, before they engage in their solemn duties.

^a Aaron no doubt meant to exhibit to Moses, that as he had not enumerated the sin-offering among the things to be eaten (v. 12), it would have been wrong for him to eat thereof whilst his sons were yet unburied, and he therefore had it burnt, as it could not lawfully be kept till the next day. And though he had concluded wrongly, still Moses was satisfied, as he had acted from pure intentions.—After WESSELI.

- וַיִּשְׁמַע שְׁמַע פִּרְסָה וְהוּא גִּרָּה לֹא־יִגָּר טָמֵא
 8 הוּא לָכֶם : מִבְּשָׂרָם לֹא תֹאכְלוּ וּבְנִבְלָתָם לֹא
 9 תִּגְעוּ טָמְאִים הֵם לָכֶם : אֶת־זֶה תֹאכְלוּ מִכָּל
 אֲשֶׁר בַּמַּיִם כָּל אֲשֶׁר־לוֹ סָנְפִיר וְקִשְׁקִשָּׁת בַּמַּיִם
 10 בַּיָּמִים וּבְנִחְלִים אַתֶּם תֹּאכְלוּ : וְכֹל אֲשֶׁר אֵין־לוֹ
 סָנְפִיר וְקִשְׁקִשָּׁת בַּיָּמִים וּבְנִחְלִים מִכָּל־שָׂרֵץ
 הַמַּיִם וּמִכָּל נֶפֶשׁ הַחַיָּה אֲשֶׁר בַּמַּיִם שֶׁקֶץ הֵם
 11 לָכֶם : וְשֶׁקֶץ יִהְיֶה לָכֶם מִבְּשָׂרָם לֹא תֹאכְלוּ
 12 וְאֶת־נִבְלָתָם תִּשְׂקְצוּ : כָּל אֲשֶׁר אֵין־לוֹ סָנְפִיר
 13 וְקִשְׁקִשָּׁת בַּמַּיִם שֶׁקֶץ הוּא לָכֶם : וְאֶת־אַלֶּה
 תִּשְׂקְצוּ מִן־הָעוֹף לֹא יֹאכְלוּ שֶׁקֶץ הֵם אֶת־הַנֶּשֶׁר
 14 וְאֶת־הַפֶּרֶס וְאֵת הָעוֹנֵה : וְאֶת־הַדָּאָה וְאֶת־הָאִיָּה
 15 לְמִינָהּ : אֵת כָּל־עֹרֵב לְמִינוֹ : וְאֵת בֵּת הַיַּעֲזָה וְאֶת־
 16 הַחֲתָמִים וְאֶת־הַשֹּׁחַף וְאֶת־הַנֶּץ לְמִינֵהוּ : וְאֶת־
 17 הַכּוֹס וְאֶת־הַשֵּׁלֶף וְאֶת־הַיִּנְשׁוֹף : וְאֶת־הַתְּנִשְׁמַת
 18 וְאֶת־הַקָּאָת וְאֶת־הַרְחִם : וְאֵת הַחֲסִידָה הָאֲנָפָה
 19 לְמִינָהּ וְאֶת־הַדּוֹכִיפָּת וְאֶת־הָעֵטֶלֶף : כָּל־שָׂרֵץ
 20 הָעוֹף הַהֵלֶךְ עַל־אַרְבַּע שֶׁקֶץ הוּא לָכֶם : אֵף אֶת־
 21 זֶה תֹּאכְלוּ מִכָּל־שָׂרֵץ הָעוֹף הַהֵלֶךְ עַל־אַרְבַּע
 אֲשֶׁר־לֹא בָרַעַם מִמֶּעַל לָרִגְלָיו לְנִתְּרָה בָּהֶן עַל־
 22 הָאָרֶץ : אֶת־אַלֶּה מֵהֶם תֹּאכְלוּ אֶת־הָאַרְבֶּה לְמִינוֹ
 * לו קרי

he divideth the hoof, and is cloven-footed, but he cheweth not the cud; he is unclean to you. 8. Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you. 9. These may ye eat, of all that are in the waters: all that have fins and scales in the waters, in the seas, and in the rivers, them may ye eat. 10. And all that have not fins and scales in the seas, and in the rivers, of whatever moveth in the waters, and of any living thing which is in the waters, shall be an abomination unto you: 11. And an abomination shall they remain unto you; of their flesh shall ye not eat, and their carcasses ye shall have in abomination. 12. Whatsoever hath not fins and scales in the waters, shall be an abomination unto you. 13. And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: The eagle,^a and the ossifrage, and the osprey, 14. And the vulture, and the kite after his kind; 15. Every raven after his kind; 16. And the ostrich, and the night-hawk, and the cuckoo, and the hawk after his kind, 17. And the little owl, and the cormorant, and the great owl, 18. And the swan, and the pelican, and the gier-eagle, 19. And the stork, the heron after his kind, and the lap-wing, and the bat. 20. All flying insects that walk upon four feet, shall be an abomination unto you. 21. Yet these may ye eat, among all the flying insects that walk on four feet, which have spring legs above their feet, to leap therewith up on the earth. 22. Even these of them ye may eat: The locust after its kind, and the solam^b after its kind,

^a The meaning of some of the birds' names, like that of the stones in the breastplate, are of very uncertain signification.

^b All these are species of the locust—the particular kinds are not known; hence they are left untranslated, as has been done by MENDELSSOHN and ARNHEIM.

- וְאֶת־הַסֹּלֶעַם לְמִינֵהוּ וְאֶת־הַחֲרָגָל לְמִינֵהוּ
 23 וְאֶת־הַחֲגָב לְמִינֵהוּ: וְכָל־שָׂרֵץ הָעוֹף אֲשֶׁר־
 24 לוֹ אַרְבַּע רַגְלַיִם שֶׁקֶץ הוּא לָכֵם: וְלֹא־לָהּ
 הַטֵּמְאָה כָּל־הַנִּנְגַע בְּנִבְלָתָם יִטְמָא עַד־הָעֶרֶב:
 25 וְכָל־הַנֶּשֶׁא מִנִּבְלָתָם יִכָּבֵּס בְּגָדָיו וְטִמָּא עַד־
 26 הָעֶרֶב: לְכָל־הַבְּהֵמָה אֲשֶׁר הוּא מִפְּרִסַּת
 פֶּרֶסָה וְשִׁשָּׁע וְאִינְנָה שֹׁפְעַת וְגִרָה אִינְנָה
 מִעֵלָּה טִמְאִים הֵם לָכֵם כָּל־הַנִּנְגַע בָּהֶם
 27 יִטְמָא: וְכָל־הַזֶּה עַל־כַּפְּיוֹ בְּכָל־הַחִיָּה
 הַהֹלֶכֶת עַל־אַרְבַּע טִמְאִים הֵם לָכֵם כָּל־הַנִּנְגַע
 28 בְּנִבְלָתָם יִטְמָא עַד־הָעֶרֶב: וְהַנֶּשֶׂא אֶת־נִבְלָתָם
 יִכָּבֵּס בְּגָדָיו וְטִמָּא עַד־הָעֶרֶב טִמְאִים הֵמָּה
 29 לָכֵם: ׀ וְזֶה לָכֵם הַטֵּמָא בַּשָּׂרֵץ
 הַשָּׂרֵץ עַל־הָאָרֶץ הַחֲלָל וְהָעֶכֶר וְהָצָב
 30 לְמִינֵהוּ: וְהָאֲנָקָה וְהַכֶּחָ וְהַלְטָאָה וְהַחֲמָט
 31 וְהַתְּשֻׁמַּת: אֵלֶּה הַטִּמְאִים לָכֵם בְּכָל־הַשָּׂרֵץ
 32 כָּל־הַנִּנְגַע בָּהֶם בְּמָתָם יִטְמָא עַד־הָעֶרֶב: וְכָל־
 אֲשֶׁר־יִפֹּל עָלָיו מֵהֶם בְּמָתָם יִטְמָא מִכָּל־כְּלִי־
 עֵץ אֹו בָּנָה אֹו־עוֹר אֹו שֶׁק כָּל־כְּלִי אֲשֶׁר־יַעֲשֶׂה
 מִלְּאֲכָה בָּהֶם בַּיּוֹם יִטְמָא וְטִמָּא עַד־הָעֶרֶב
 33 וְטָהַר: * וְכָל־כְּלִי־חֶרֶשׁ אֲשֶׁר־יִפֹּל מֵהֶם אֶל־תּוֹכוֹ

and the chargol after its kind, and the chagab after its kind. 23. But all other flying insects, which have four feet, shall be an abomination unto you. 24. And through these ye shall be rendered unclean: whosoever toucheth the carcass of them shall be unclean until the evening. 25. And whosoever beareth aught of their carcass shall wash his clothes, and be unclean until the evening. 26. Every species of beast,^a which divideth the hoof and is not cloven-footed nor cheweth the cud, is unclean unto you: every one that toucheth the same shall be unclean. 27. And all that go upon their paws, among all manner of beasts that go on four feet, are unclean unto you; whoso toucheth their carcass shall be unclean until the evening. 28. And he that beareth their carcass shall wash his clothes, and be unclean until the evening: unclean they are unto you.

29. And these shall be unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the tortoise after its kind, 30. And the ferret, and the chameleon, and the lizard, and the snail, and the mole. 31. These are unclean to you among all that creep: whosoever doth touch them, when they are dead, shall be unclean until the evening. 32. And whatsoever upon which any part of them, when they are dead, doth fall, shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, every vessel wherewith any work is done, must be put into water, and it shall be unclean until the evening, when it shall be clean.* 33. And every earthen vessel whereinto any part of them falleth, whatso-

^a In this the prohibition is rendered general, that any animal which has a hoof that is not divided through, though it be partially split, shall be unclean; the touching to render unclean, refers to the carcass, not the living animal, as appears from the whole tenor of the precepts. Verse 27 interdicts all animals that have neither mark of cleanness before given.

- 34 כָּל אֲשֶׁר בָּתוֹכוֹ יִטְמָא וְאֹתוֹ תִשְׁבְּרוּ : מִכָּל-
הָאֵכֹל אֲשֶׁר יֵאָכֵל אֲשֶׁר יָבוֹא עָלָיו מִיָּם יִטְמָא
וְכָל-מִשְׁקָהוּ אֲשֶׁר יִשְׁתָּה בְּכָל-כְּלִי יִטְמָא :
35 וְכָל אֲשֶׁר-יִפֹּל מִנְּבִלָתָם ׀ עָלָיו יִטְמָא הַנּוֹר
וְכִירִים יִהְיוּ טְמֵאִים הֵם וְטְמֵאִים יִהְיוּ לָבָם :
36 אֹהֶל מִעֵן וְכוֹר מִקְוֵה-מַיִם יִהְיֶה טָהוֹר וְנִגַּע
37 בְּנִבְלָתָם יִטְמָא : וְכִי יִפֹּל מִנְּבִלָתָם עַל-כָּל-
38 זָרַע זֵרֹעַ אֲשֶׁר יִזְרַע טָהוֹר הוּא : וְכִי יִהְיוּ
מִיָּם עַל-זָרַע וְנִפֹּל מִנְּבִלָתָם עָלָיו טְמֵא הוּא
39 לָבָם : ׀ וְכִי יָמוּת מִן-הַבְּהֵמָה
אֲשֶׁר-הִיא לָבָם לֹא-יֵאָכֵל הַנִּגַּע בְּנִבְלָתָהּ יִטְמָא
40 עַרְהֶעֱרֵב : וְהָאֵכֹל מִנְּבִלָתָהּ יִכָּבֵם בְּגָדָיו
וְטְמֵא עַרְהֶעֱרֵב וְהַנֶּשֶׂא אֶת-נִבְלָתָהּ יִכָּבֵם
41 בְּגָדָיו וְטְמֵא עַרְהֶעֱרֵב : וְכָל-הַיֶּשֶׁן הַיֶּשֶׁן
42 עַל-הָאָרֶץ שֶׁקֶן הוּא לֹא יֵאָכֵל : כָּל הַזֵּלֶךְ עַל-
גַּחֲזֹן וְכָל הַזֵּלֶךְ עַל-אַרְבַּע עַד כָּל-מִרְבֵּה
רִגְלָיִם לְכָל-הַיֶּשֶׁן הַיֶּשֶׁן עַל-הָאָרֶץ
43 לֹא תֵאָכְלוּם כִּי-שֶׁקֶן הֵם : אֶל-תִּשְׁקָצוּ אֹתָם
נִפְשֵׁיתֵיכֶם בְּכָל-הַיֶּשֶׁן הַיֶּשֶׁן וְלֹא תִטְמָאוּ
44 בָהֶם וְנִטְמָתֶם בָּם : כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם
וְהִתְקַדְּשִׁתֶם וְהִיִּיתֶם קְדָשִׁים כִּי קְדוֹשׁ אֲנִי

ever is in it shall be unclean; and itself shall ye break. 34. All kinds of food which may be eaten,^a on which water cometh, shall be unclean: and all drink that may be drunk, shall be rendered unclean in every vessel. 35. And every thing whereupon any part of their carcass falleth, shall be unclean; whether it be oven, or ranges for pots, they shall be broken down, they are unclean; and unclean shall they be unto you. 36. Nevertheless, a fountain or pit, receptacles for water, shall be clean; but he^b that toucheth their carcass shall be unclean. 37. And if any part of their carcass fall upon any sowing-seed which has been sown, it shall be clean. 38. But if any water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean unto you.

39. And if any cattle die, which is allowed to you as food: he that toucheth the carcass thereof shall be unclean until the evening. 40. And he that eateth of its carcass shall wash his clothes, and be unclean until the evening; he also that beareth its carcass shall wash his clothes, and be unclean until the evening. 41. And every creeping thing that creepeth upon the earth is an abomination, it shall not be eaten. 42. Whatsoever goeth upon the belly, and whatsoever goeth upon four feet, or whatsoever hath many feet among all creeping things that creep upon the earth, ye shall not eat; for they are an abomination. 43. Ye shall not make yourselves abominable with any creeping thing that creepeth; and ye shall not make yourselves unclean with them, that ye should be defiled thereby. 44. For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither

^a "This refers to the preceding verse; whatever food on which water has been put, as also all manner of drink which shall happen to be in the unclean vessel, shall be rendered unclean."

^b Though he be at the time in a fountain or pit of water.

וְלֹא תִטְמְאוּ אֶת־נַפְשֹׁתֵיכֶם בְּכָל־הָאָרֶץ
 45 הָרֹמֵשׁ עַל־הָאָרֶץ! כִּי יֹאמְרוּ יְהוָה הִמְעֵלָה
 אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהֲיוֹת לָכֶם לֵאלֹהִים
 46 וְהָיִיתֶם קְדָשִׁים כִּי קָדוֹשׁ אֲנִי : זֹאת תִּזְכֹּרַת
 הַבְּהֵמָה וְהָעוֹף וְכָל־נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׁת בָּמִים
 47 וְכָל־נֶפֶשׁ הַשֹּׂרֶצֶת עַל־הָאָרֶץ : לַהֲבָדִיל בֵּין
 הַטָּמֵא וּבֵין הַטָּהוֹר וּבֵין הַחַיָּה הַנִּמְאָכֶלֶת וּבֵין
 הַחַיָּה אֲשֶׁר לֹא תִמְאָכֶל :

פ

יב
1
2

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־בְּנֵי
 יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תִזְרִיעַ וַיֵּלְדָה זָכָר
 וְטָמְאָה שְׁבַעַת יָמִים כִּימֵי נִדָּת דְּוֹחָהּ תִּטְמָא :
 3 וּבָיוֹם הַשְּׁמִינִי יָמוּל בָּשָׂר עָרְלָתוֹ : וּשְׁלֹשִׁים
 4 יוֹם וּשְׁלֹשָׁת יָמִים תִּשָּׁב בְּדָמֶי טָהֳרָה בְּכָל־
 קֹדֶשׁ לֹא־תִנָּע וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־
 מִלֹּאֵת יָמֶי טָהֳרָה : וְאִם־נִקְבְּדָה תֵּלֵד וְטָמְאָה
 5 שְׁבַעַת יָמִים בְּנִדְתָּהּ וּשְׁשִׁים יוֹם וּשְׁשָׁת יָמִים
 6 תִּשָּׁב עַל־דָּמֶי טָהֳרָה : וּבְמִלֹּאֵת יָמֶי טָהֳרָה
 לִבָּן אִו לְבַת תָּבִיא בָּבֶשׁ בֶּן־שָׁנָתוֹ לַעֲלָה וּבֶן־
 יוֹנָה אִזְוִיר לַחֲטָאת אֶל־פֶּתַח אֹהֶל־מוֹעֵד
 7 אֶל־הַכֹּהֵן : וְהִקְרִיבֻּ לִפְנֵי יְהוָה וּכְפַר עָלֶיהָ
 וְטָהֳרָה מִמֶּקֶר דָּמֶיהָ זֹאת תִּזְכֹּרַת הַיֵּלֶדֶת

shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.* 45. For I am the LORD that have brought you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy. 46. This is the law of the beasts,^a and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: 47. To distinguish between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

TAZREEANG. 1. And the LORD spoke unto Moses, saying,
CHAP. XII. 2. Speak unto the children of Israel, saying,

If a woman have conceived seed, and born a man child: then shall she be unclean seven days, even as in the days of the separation for her infirmity shall she be unclean. 3. And on the eighth day shall the flesh of his foreskin be circumcised. 4. And thirty and three days shall she then continue in the blood of her purification; any thing hallowed she shall not touch, and into the sanctuary she shall not come, until the days of her purification be at an end. 5. But if she bear a female child, then shall she be unclean two weeks, as in her separation; and sixty and six days shall she continue in the blood of the purification. 6. And at the completion of the days of her purification, for a son, or for a daughter, she shall bring a sheep of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest. 7. And he shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood; this is the law for her that hath given birth to a male or to a

^a Domestic cattle and wild beasts.

8 לְזָכֹר אִם לְנִקְבָּה : וְאִם-לֹא תִמָּצֵא יָדָהּ בִּי
שָׁהּ וְלִקְחָהּ שְׁתֵּי-תַלְמִידִים אֹו שְׁנֵי בָנֵי יוֹנָה אֶחָד
לְעֹלָהּ וְאֶחָד לְחַטָּאת וְכִפֹּר עָלֶיהָ הַכֹּהֵן
וְטָהְרָה : פ

1 וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר :
2 אָדָם כִּי-יִהְיֶה בְּעוֹר-בָּשָׂרוֹ שָׂאת אֶז-סַפְּחַת אֹו
בַּהֲרֹת וְהָיָה בְּעוֹר-בָּשָׂרוֹ לִגְנֹעַ צָרַעַת וְהוּכָא
אֶל-אַהֲרֹן הַכֹּהֵן אִם אֶל-אֶחָד מִבָּנָיו הַכֹּהֲנִים :
3 וּרְאָה הַכֹּהֵן אֶת-הַגֹּנֹעַ בְּעוֹר-הַבָּשָׂר וְשָׁעַר
בַּגֹּנֹעַ חָפָף לָכֵן וּמִרְאָה הַגֹּנֹעַ עִמָּךְ מֵעוֹר בָּשָׂרוֹ
4 גֹּנֹעַ צָרַעַת הוּא וּרְאָהוּ הַכֹּהֵן וְטָמֵא אֹתוֹ : וְאִם-
בַּהֲרֹת לְבָנָה הוּא בְּעוֹר בָּשָׂרוֹ וְעִמָּךְ אִין-
מִרְאָה מִן-הָעוֹר וְשָׁעַרָהּ לֹא-חָפָף לָכֵן וְהִסְגִּיר
5 הַכֹּהֵן אֶת-הַגֹּנֹעַ שְׁבַעַת יָמִים : וּרְאָהוּ הַכֹּהֵן
בַּיּוֹם הַשְּׂבִיעִי וְהָיָה הַגֹּנֹעַ עִמָּךְ בְּעֵינָיו לֹא-
פָשָׂה הַגֹּנֹעַ בְּעוֹר וְהִסְגִּירוֹ הַכֹּהֵן שְׁבַעַת יָמִים
שְׁנִית * וּרְאָה הַכֹּהֵן אֹתוֹ בַּיּוֹם הַשְּׂבִיעִי שְׁנִית
6 וְהָיָה כִּתָּה הַגֹּנֹעַ וְלֹא-פָשָׂה הַגֹּנֹעַ בְּעוֹר וְטָהְרָו
7 הַכֹּהֵן מִסַּפְּחַת הוּא וְכִבֹּס בְּגָדָיו וְטָהַר : וְאִם-
פָּשָׂה תִפְשָׂה הַמִּסַּפְּחַת בְּעוֹר אַחֲרֵי הַרְאָתוֹ
אֶל-הַכֹּהֵן לְטָהֲרָתוֹ וּנְרָאָה שְׁנִית אֶל-הַכֹּהֵן :

female. 8. And if her means will not enable her to bring a lamb, then shall she bring two turtledoves, or two young pigeons, the one for a burnt offering, and the other for a sin offering; and the priest shall make an atonement for her, and she shall be clean.

CHAP. XIII. 1. And the LORD spoke unto Moses and unto Aaron, saying,

2. When a man have in the skin of his flesh a swelling,^a a rising, or a bright spot, and it might become^b in the skin of his flesh the plague of leprosy: then shall he be brought unto Aaron the priest, or unto one of his sons the priests. 3. And the priest shall see the plague in the skin of the flesh, and if the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of his flesh, it is a plague of leprosy: and so soon as the priest shall see him, he shall pronounce him unclean. 4. But if it be a white bright spot in the skin of his flesh, and its appearance be not deeper than the skin, and the hair be not turned white: then shall the priest shut up the plague seven days. 5. And the priest shall see him the seventh day; and, behold, if the plague have remained unchanged in its appearance, the plague have not spread in the skin: then shall the priest shut him up seven days more.* 6. And the priest shall see him again on the seventh day; and, behold, if the plague be somewhat pale, and the plague have not spread in the skin: then shall the priest pronounce him clean, it is a rising, and he shall wash his clothes, and be clean. 7. But if the rising should spread abroad in the skin, after he hath been seen by the priest for his cleansing, he shall be seen again by the priest.

^a This is according to the version of MENDELSSOHN. ARNHEIM renders כפחת "tetter;" or a tetter-like affection.

^b Both MENDELSSOHN and ARNHEIM translate ודירה as here given; it means then, that so soon as there is an appearance which might terminate in leprosy, the patient shall be brought to the priest for inspection.

8 וּרְאֵה הַכֹּהֵן וְהֵגָה פִּשְׁתָּהּ הַמִּסְפַּחַת בְּעוֹר

וְטִמְאֹן הַכֹּהֵן צָרַעַת הוּא :

פ

9 גָּנַע צָרַעַת כִּי תִהְיֶה בָאָדָם וְהוּבֵא אֶל-הַכֹּהֵן :

10 וּרְאֵה הַכֹּהֵן וְהֵגָה שְׂאֵת-לִבְנָהּ בְּעוֹר וְהִיא

הַפִּכָה שָׁעַר לֵבָן וּמַחֲיֵת בָּשָׂר חִי בַשְּׂאֵת :

11 צָרַעַת נוֹשֶׁנֶת הוּא בְּעוֹר בָּשָׂרוֹ וְטִמְאֹן הַכֹּהֵן

12 לֹא יִסְגְּרוּ כִּי טָמֵא הוּא : וְאִם-פָּרוּחַ הַתִּפְרוּחַ

הַצָּרַעַת בְּעוֹר וּכְסָתָהּ הַצָּרַעַת אֶת כָּל-עוֹר

הַנֹּגַע מִרֹאשׁוֹ וְעַד-רַגְלָיו לְכָל-מְרִאֵה עֵינָי

13 הַכֹּהֵן : וּרְאֵה הַכֹּהֵן וְהֵגָה כְּסָתָהּ הַצָּרַעַת אֶת-

כָּל-בָּשָׂרוֹ וְטָהַר אֶת-הַנֹּגַע כֻּלּוֹ הַפֶּךָ לֵבָן טָהוֹר

14 הוּא : וּבַיּוֹם הַרְּאוֹת בּוֹ בָּשָׂר חִי יִטְמָא : וּרְאֵה

15

הַכֹּהֵן אֶת-הַבָּשָׂר הַחִי וְטִמְאֹן הַבָּשָׂר הַחִי

16 טָמֵא הוּא צָרַעַת הוּא : אִם כִּי יֵשׁוּב הַבָּשָׂר

17 הַחִי וְנִהְפָּךְ לְלֵבָן וּבָא אֶל-הַכֹּהֵן : וּרְאֵהוּ הַכֹּהֵן

וְהֵגָה גְּדִיפָּךְ הַנֹּגַע לְלֵבָן וְטָהַר הַכֹּהֵן אֶת-

הַנֹּגַע טָהוֹר הוּא :

פ

שלישי

18 וּבָשָׂר כִּי-יִתְּיָה בּוֹ-בְעוֹר שָׁחִין וְנִרְפָּא : וְהָיָה

19

בַּמָּקוֹם הַשָּׁחִין שְׂאֵת לִבְנָהּ אוֹ בַּחֲרֹת לִבְנָהּ

20 אֲרִמְדָּמַת וְנִרְאָה אֶל-הַכֹּהֵן : וּרְאֵה הַכֹּהֵן

וְהֵגָה מִרְאֵהוּ שֶׁפֶל מִן-הָעוֹר וּשְׁעָרָהּ הַפֶּךָ

8. And if the priest see that, behold, the rising have spread abroad in the skin, then shall the priest pronounce him unclean: it is a leprosy.

9. If the plague of leprosy happen to be on a man, then shall he be brought unto the priest; 10. And the priest shall see, and, behold, if there be a white swelling in the skin, and the hair in it have turned white, and there be a trace of healthy flesh in the swelling: 11. It is an inveterate leprosy in the skin of his flesh, and the priest shall pronounce him unclean, he shall not shut him up, for he is unclean. 12. And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of (him that hath) the plague from his head even to his feet, so far as the eyes of the priest can see: 13. If now the priest should see, that, behold, the leprosy have covered all his flesh, he shall pronounce the plague clean; it is all turned white, it is clean. 14. But when healthy flesh appeareth therein, he shall be unclean. 15. And the priest shall see the healthy flesh, and pronounce him to be unclean; for the healthy flesh is unclean, it is the leprosy. 16. Or if the healthy flesh turn again, and be changed unto white, he shall come unto the priest; 17. And if the priest shall see him, and, behold, the plague be turned into white: then the priest shall pronounce the plague clean, he is clean.*

18. And if there be a person who hath had in his skin an inflammation, and hath been healed, 19. And if there be on the place of the inflammation a white swelling, or a white and dark red^a bright spot, he shall be shown to the priest; 20. And if the priest see, and, behold, its appearance be lower than the skin, and the hair thereof have been turned white;

^a This version of "dark red," is after MENDELSSOHN, who views after the Rabbins, אִרְכֶּדֶם and יִרְקֶק as the intensitives of אֶדֶם and יֶרֶק, therefore "dark red, dark green." The verse should then be explained, that there be upon the place where a wound or a sore has been in the

- לָבָן וּטְמֵאֵו הַכֹּהֵן נִגַע-צָרַעַת הוּא בַשָּׁחִין
 21 פָּרָחָה : וְאִם יִרְאֶנָּה הַכֹּהֵן וְהִנֵּה אֵין-בָּהּ שַׁעַר
 לָבָן וּשְׁפִלָּה אֵינְנָה מִן-הָעוֹר וְהָיָא כֹּהֵה
 22 וְהִסְגִּירוּ הַכֹּהֵן שִׁבְעַת יָמִים : וְאִם-פָּשָׂה תִפְשָׂה
 23 בָּעוֹר וּטְמֵא הַכֹּהֵן אֹתוֹ נִגַע הוּא : וְאִם-תַּחֲתִיָּהּ
 תַעֲמֹד הַבְּהֵרֶת לֹא פָשְׂתָה צָרַבֶּת הַשָּׁחִין
 24 הוּא וְטִהְרוּ הַכֹּהֵן : ס רביעי (שני כשהן מחוברין) או
 בָּשָׂר כִּי-יְהִיָּה בְּעוֹר מִכּוֹת-אֵשׁ וְהָיְתָה מַחֲרִית
 הַמִּכּוֹה בַּהֲרֵת לִבְנָה אֲבִמְדָּמַת או לִבְנָה :
 25 וְרָאָה אֹתָהּ הַכֹּהֵן וְהִנֵּה נִהְפָּךְ שַׁעַר לָבָן
 בַּבְּהֵרֶת וּמְרָאָהָ עִמָּק מִן-הָעוֹר צָרַעַת הוּא
 בַּמִּכּוֹה פָּרָחָה וּטְמֵא אֹתוֹ הַכֹּהֵן נִגַע צָרַעַת
 26 הוּא : וְאִם יִרְאֶנָּה הַכֹּהֵן וְהִנֵּה אֵין-בַּבְּהֵרֶת
 שַׁעַר לָבָן וּשְׁפִלָּה אֵינְנָה מִן-הָעוֹר וְהוּא כֹּהֵה
 27 וְהִסְגִּירוּ הַכֹּהֵן שִׁבְעַת יָמִים : וְרָאָהוּ הַכֹּהֵן
 בַּיּוֹם הַשְּׂבִיעִי אִם-פָּשָׂה תִפְשָׂה בָּעוֹר וּטְמֵא
 28 הַכֹּהֵן אֹתוֹ נִגַע צָרַעַת הוּא : וְאִם-תַּחֲתִיָּהּ
 תַעֲמֹד הַבְּהֵרֶת לֹא-פָשְׂתָה בָּעוֹר וְהוּא כֹּהֵה
 שְׂאֵת הַמִּכּוֹה הוּא וְטִהְרוּ הַכֹּהֵן כִּי-צָרַבֶּת
 הַמִּכּוֹה הוּא : פ חמישי
 29 וְאִישׁ אוֹ אִשָּׁה כִּי-יְהִיָּה בּוֹ נִגַע בְּרָאשׁ אוֹ בְּזָקָן :

then shall the priest pronounce him unclean, it is the plague of leprosy broken out of the inflammation. 21. But if the priest see it, and, behold, there be no white hair therein, and if it be not lower than the skin, but be somewhat pale: then shall the priest shut him up seven days. 22. And if it now spread abroad in the skin, then shall the priest pronounce him unclean: it is the plague (of leprosy). 23. But if the bright spot remain in its place, and spread not, it is a scar of the inflammation; and the priest shall pronounce him clean.*

24. Or if there be a person in whose skin there is a place burnt by fire, and the mark of the burning becometh a bright spot, white and dark red, or white: 25. And if the priest see it, and, behold, the hair in the bright spot have been turned white, and its appearance be deeper than the skin: it is leprosy broken out in the mark of the burning; and the priest shall pronounce him unclean, it is the plague of leprosy. 26. But if the priest see it, and, behold, there be in the bright spot no white hair, and it be not lower than the skin, and it be pale: then shall the priest shut him up seven days. 27. And the priest shall see him on the seventh day; if now it have spread abroad in the skin, then shall the priest pronounce him unclean: it is the plague of leprosy. 28. And if the bright spot remain in its place, and have not spread abroad in the skin, and it be pale, it is a swelling of the fire wound; and the priest shall pronounce him clean, for it is a scar of the fire wound.*

29. And if there be a man or woman having a plague upon the head or the beard; 30. Then shall the priest see

skin a swelling or spot not decidedly white, but intermingled with dark red streaks, which peculiar appearance is a distinctive mark of leprosy, not of a scar of the wound, if the other signs, the depression of the skin and the white hair, should be present. The same is the case for the next section.

- 30 וּרְאָה הַכֹּהֵן אֶת־הַנֶּגַע וְהֵנִיחַ מִרְאֵהוּ עֲמָק מִן־
הָעוֹר וְכֹו שֹׁעַר צָהָב דָּק וְטָמֵא אֹתוֹ הַכֹּהֵן
31 גָּתַק הוּא צָרַעַת הָרֹאֵשׁ אוֹ הַזָּקֵן הוּא : וְכִי־יֵרָאֶה
הַכֹּהֵן אֶת־נֶגַע הַנֶּתֶק וְהֵנִיחַ אֵין־מִרְאֵהוּ עֲמָק
מִן־הָעוֹר וְשֹׁעַר שָׁחַר אֵין בוֹ וְהַסְגִּיר הַכֹּהֵן
32 אֶת־נֶגַע הַנֶּתֶק שְׁבַעַת יָמִים : וּרְאָה הַכֹּהֵן אֶת־
הַנֶּגַע בַּיּוֹם הַשְּׂבִיעִי וְהֵנִיחַ לֹא־פִשָּׁה הַנֶּתֶק וְלֹא־
הָיָה בוֹ שֹׁעַר צָהָב וּמִרְאֵה הַנֶּתֶק אֵין עֲמָק מִן־
33 הָעוֹר : וְהִתְגַּלַּח וְאֶת־הַנֶּתֶק לֹא יִגָּלַח וְהַסְגִּיר
34 הַכֹּהֵן אֶת־הַנֶּתֶק שְׁבַעַת יָמִים שְׁנִית : וּרְאָה
הַכֹּהֵן אֶת־הַנֶּתֶק בַּיּוֹם הַשְּׂבִיעִי וְהֵנִיחַ לֹא־פִשָּׁה
הַנֶּתֶק בָּעוֹר וּמִרְאֵהוּ אֵינְנו עֲמָק מִן־הָעוֹר וְטָהַר
35 אֹתוֹ הַכֹּהֵן וּבָבֶס בְּגָדָיו וְטָהַר : וְאִם־פִּשָּׁה יִפְשָׁה
36 הַנֶּתֶק בָּעוֹר אַחֲרֵי טָהַרְתּוֹ : וּרְאֵהוּ הַכֹּהֵן וְהֵנִיחַ
פִּשָּׁה הַנֶּתֶק בָּעוֹר לֹא־יִבְקַר הַכֹּהֵן לִשְׁעַר
37 הַצָּהָב טָמֵא הוּא : וְאִם־בְּעֵינָיו עָמַד הַנֶּתֶק וְשֹׁעַר
שָׁחַר צָמַח־בוֹ נִרְפָּא הַנֶּתֶק טָהוֹר הוּא וְטָהַר
38 הַכֹּהֵן : ׀ וְאִישׁ אוֹ־אִשָּׁה כִּי־יִהְיֶה
39 בְּעוֹר־בְּשָׂרָם בְּהֶרֶת בְּהֶרֶת לִבָּנָת : וּרְאָה הַכֹּהֵן
וְהֵנִיחַ בְּעוֹר־בְּשָׂרָם בְּהֶרֶת כְּתוּת לִבָּנָת בְּהֶק הוּא
40 פָּרַח בָּעוֹר טָהוֹר הוּא : ׀ שִׁשׁ (שְׁלִישִׁי בַמַּחֲוֹרֵן) וְאִישׁ

the plague; and, behold, if its appearance be deeper than the skin, and there be in it a yellow thin hair: then shall the priest pronounce him unclean, it is a dry scall, it is the leprosy of the head or of the beard. 31. And if the priest see the plague of the scall, and, behold, its appearance be not deeper than the skin, and there is no black hair in it: then shall the priest shut up the plague of the scall seven days. 32. And the priest shall see the plague on the seventh day; and, behold, if the scall have not spread, and there be in it no yellow hair, and the appearance of the scall be not deeper than the skin: 33. Then shall he be shaved, but the scall he shall not shave; and the priest shall shut up the scall seven days more. 34. And the priest shall see the scall on the seventh day; and, behold, if the scall have not spread in the skin, and its appearance be not deeper than the skin: then shall the priest pronounce him clean, and he shall wash his clothes, and be clean. 35. But if the scall should spread^a in the skin after his being pronounced clean: 36. Then shall the priest look on him; and, behold, if the scall have spread in the skin, the priest shall not seek for yellow hair; he is unclean. 37. But if the scall have remained stationary in its colour, and black hair have grown up therein, the scall is then healed, he is clean; and the priest shall pronounce him clean.

38. And if there be a man or a woman having in the skin of his flesh bright spots, white bright spots; 39. Then shall the priest see, and, behold, if there are in the skin of the flesh of the same, bright spots, pale and white: it is a freckly eruption grown in the skin; he is clean.*

^a The spreading of the disorder being a sign of uncleanness, it is equally so whether it happen during the time that the leper is shut up, and before the decision of the priest, or after he has pronounced him clean.

- 41 כִּי יִמָּרֵט רֹאשׁוֹ קִרְחַת הָיָה טְהוֹר הָיָה : וְאִם
מִפֶּאֱת פָּנָיו יִמָּרֵט רֹאשׁוֹ גִּבָּח הָיָה טְהוֹר הָיָה :
- 42 וְכִי־יִהְיֶה בְּקִרְחָתוֹ אֹר בְּגִבַּחַת נִגַּע לֶבֶן אֲדָמָדָם
צִרְעַת פִּרְחַת הָיָה בְּקִרְחָתוֹ אֹר בְּגִבַּחָתוֹ : וְרָאָה
- 43 אֹתוֹ הַכֹּהֵן וְהֵנִיחָה שְׂאֵת־הַנֶּגַע לִבְנֵה אֲדָמָדָם
בְּקִרְחָתוֹ אֹר בְּגִבַּחָתוֹ כִּמְרָאָה צִרְעַת עוֹר בָּשָׂר :
- 44 אִישׁ־צִרְוֶע הָיָה טָמֵא הָיָה טָמֵא יִטְמָאֲנוּ הַכֹּהֵן
בְּרֹאשׁוֹ נִגְעוֹ : וְהִצִּירֹעַ אֲשֶׁר־כּוֹ הַנֶּגַע בְּגִדָּיו
- 45 יִהְיוּ פָרָמִים וְרֹאשׁוֹ יִהְיֶה פָרוֹעַ וְעַל־שִׁפְסָם
יַעֲטָה וְטָמֵא ׀ טָמֵא יִקְרָא : כָּל־יָמֵי אֲשֶׁר הַנֶּגַע
- 46 כּוֹ יִטְמָא טָמֵא הָיָה בְּדָר יֵשֵׁב מִחוּץ לַמִּחֲנֶה
מוֹשְׁבוֹ : ׀ וְהִבָּגֵד כִּי־יִהְיֶה כּוֹ נִגַּע
- 47 צִרְעַת בְּבִגְד צֹמֵר אֹר בְּבִגְד פִּשְׁתִּים : אֹר בִּשְׁתִּי
אֹר בְּעָרֵב לִפְשִׁתִּים וְלִצְמֵר אֹר בְּעוֹר אֹר בְּכָל־
- 48 מְלֶאכֶת עוֹר : וְהָיָה הַנֶּגַע יִרְקַק ׀ אֹר אֲדָמָדָם בְּבִגְדֹ
אֹר בְּעוֹר אֹר־בִּשְׁתִּי אֹר־בְּעָרֵב אֹר בְּכָל־כְּלִי־עוֹר
- 50 נִגַּע צִרְעַת הָיָה וְהִרָאָה אֶת־הַכֹּהֵן : וְרָאָה הַכֹּהֵן
אֶת־הַנֶּגַע וְהִסְגִּיר אֶת־הַנֶּגַע שִׁבְעַת יָמִים : וְרָאָה
- 51 אֶת־הַנֶּגַע בַּיּוֹם הַשְּׂבִיעִי כִּי־פָשָׁה הַנֶּגַע בְּבִגְדֹ
אֹר־בִּשְׁתִּי אֹר־בְּעָרֵב אֹר בְּעוֹר לְכָל אֲשֶׁר־יַעֲשֶׂה
הָעוֹר לְמֶלֶאכֶה צִרְעַת מִמָּאֶרֶת הַנֶּגַע טָמֵא הָיָה :

40. And if there be a man whose hair of the head fall off, he is a bald head; he is clean. 41. And if from the side of his face his hair fall off, he is forehead-bald, he is clean. 42. And if there be on the bald head, or bald forehead, an eruption, white and dark red: it is the leprosy sprung up on his bald head, or his bald forehead. 43. And the priest shall see him; and, behold, if the swelling of the eruption be white and dark red on his bald head, or on his bald forehead, like the appearance of the leprosy on the (other) skin of the flesh: 44. He is a leprous man, he is unclean; the priest shall pronounce him unclean; his plague is on his head. 45. And the leper on whom the plague is, his clothes shall be rent, and his head shall be bare,^a and he shall cover himself up to his upper lip, and, Unclean, unclean, shall he call out. 46. All the days whereon the plague which rendereth unclean is on him, he shall be unclean; alone he shall dwell; without the camp shall his habitation be.

47. And if there be a garment on which there arise a plague of leprosy, whether it be on a woollen garment, or on a linen garment; 48. Whether it be on the warp, or on the woof; of linen, or of woollen; whether on a skin, or on any thing made of skin; 49. And the plague be dark green or dark red on the garment, or on the skin, or on the warp, or on the woof, or on any instrument of skin: it is the plague of leprosy; and it shall be shown unto the priest. 50. And the priest shall see the plague, and shut up the plague seven days. 51. And if he see the plague on the seventh day, that the plague have spread in the garment, either in the warp, or in the woof, or in the skin, or in any work that is made of skin, the plague is a corroding leprosy;

^a "He shall let his hair grow long," RASHI; and after this manner it has been rendered above, x. 6; perhaps the word פָּרַע includes both ideas.

52 וְשָׂרָף אֶת-הַבָּגֶד אוֹ אֶת-הַשִּׁטִּי וְאוֹ אֶת-הָעֵרֶב
 בַּצֹּמֶר אִם בַּפְּשָׁתִים אוֹ אֶת-כָּל-כְּלֵי הָעוֹר
 אֲשֶׁר-יְהִי בּוֹ הַנִּגָּע כִּי-צִרְעַת מִמָּאֵרָה הוּא
 53 בְּאֵשׁ תִּשְׂקֶרֶף: וְאִם יֵרָאֶה הַכֹּהֵן וְהָיָה לֹא-
 פִּשָּׁה הַנִּגָּע בַּבָּגֶד אוֹ בַּשִּׁטִּי אוֹ בָּעֵרֶב אוֹ בְּכָל-
 54 כְּלִי-עוֹר: וְצוּרָה הַכֹּהֵן וּכְבָּסוּ אֶת אֲשֶׁר-בּוֹ הַנִּגָּע
 55 וְהִסְגִּירוּ שִׁבְעַת-יָמִים שְׁנִית * וְרָאָה הַכֹּהֵן
 אַחֲרֵי וְהִכָּס אֶת-הַנִּגָּע וְהָיָה לֹא-הִפָּךְ הַנִּגָּע
 אֶת-עֵינוֹ וְהַנִּגָּע לֹא-פִשָּׁה טָמֵא הוּא בְּאֵשׁ
 תִּשְׂרָפֶנּוּ פִּחְתָּת הוּא בְּקִרְחָתוֹ אִם בְּגִבְחָתוֹ:
 56 וְאִם יֵרָאֶה הַכֹּהֵן וְהָיָה כִּתָּה הַנִּגָּע אַחֲרֵי הִכָּס
 אֹתוֹ וְקָרַע אֹתוֹ מִן-הַבָּגֶד אוֹ מִן-הָעוֹר אוֹ מִן-
 57 הַשִּׁטִּי אוֹ מִן-הָעֵרֶב: וְאִם-תִּתְרַאֲהָ עוֹד בַּבָּגֶד
 אִם בַּשִּׁטִּי אִם בָּעֵרֶב אִם בְּכָל-כְּלִי-עוֹר פִּרְחַת
 58 הוּא בְּאֵשׁ תִּשְׂרָפֶנּוּ אֶת אֲשֶׁר-בּוֹ הַנִּגָּע: וְהַבָּגֶד
 אִם הַשִּׁטִּי אִם-הָעֵרֶב אִם-כָּל-כְּלֵי הָעוֹר אֲשֶׁר
 59 תִּכָּס וְסָר מֵהֶם הַנִּגָּע וּכְבָּס שְׁנִית וְטָהַר: זֹאת
 תּוֹרַת נִגְע־צִרְעַת בָּגֶד הַצֹּמֶר וְאוֹ הַפְּשָׁתִים אוֹ
 הַשִּׁטִּי אִם הָעֵרֶב אִם כָּל-כְּלִי-עוֹר לְטָהָרוֹ אוֹ
 לְטָמְאוֹ: פ

יד 1
 2 וַיִּדְבֹּר יְהוָה אֶל-מֹשֶׁה לֵּאמֹר: זֹאת הַתְּהִיָּה

it is unclean. 52. And he shall then burn that garment, whether warp or woof, in woollen or in linen, or any article of skin, whereon the plague is ; for it is a corroding^a leprosy, in fire it shall be burnt. 53. And if the priest should see, and, behold, the plague have not spread in the garment, either in the warp, or in the woof, or in any article of skin : 54. Then shall the priest command that they wash the thing whereon the plague is, and he shall shut it up seven days more.* 55. And if the priest see, after the plague hath been washed, and, behold, the plague have not changed its colour, and the plague have not spread : it is unclean, in fire shalt thou burn it ; it is a decay on its inside or on its outside. 56. And if the priest see, and, behold, the plague have become pale after its having been washed : then shall he tear it out of the garment, or out of the skin, or out of the warp, or out of the woof :* 57. And if it appear again on the garment, either on the warp, or on the woof, or on any instrument of skin ; it is a growing plague : with fire shalt thou burn that whereon the plague is. 58. And the garment, either the warp or the woof, or every instrument of skin, which thou shalt wash, and the plague depart therefrom, shall be washed the second time, when it shall be clean. 59. This is the law of the plague of leprosy on a garment of woollen or of linen, either in the warp, or woof, or any instrument of skin, to pronounce it clean, or unclean.

- METZORANG. 1. And the LORD spoke unto Moses, saying,
 CHAP. XIV. 2. This shall be the law of the leper on the
 day of his being cleansed : He shall be

^a In verse 49 the words "it is the plague of leprosy," are used, without its being thereby decided whether the garment, &c., be unclean or not, which is not the case with human beings who are unclean, when the leprosy is decided. Garments, however, need to be affected

- ותוברת המצורע ביום טהרתו ויהיבא אל-
 הכהן : ויצא הכהן אל-מחוז למחנה וראה
 הכהן והנה נרפא נגע-הצרעת מן-הצורע :
 וצוה הכהן ולקח למטהר שתי-צפרים חיות
 טהורות ועץ אָרו ושני תולעת ואזב : וצוה
 הכהן ושחט את-הצפור האחת אל-כלי-
 חרש על-מים חיים : את-הצפור החיה יקח
 אתה ואת-עץ האָרו ואת-שני התולעת ואת-
 האזב וטבל אותם ואת : הצפור החיה בדם
 הצפור השחטה על המים החיים : והזהר על
 המטהר מן-הצרעת שבע פעמים וטהרו
 ושלח את-הצפור החיה על-פני השדה : וכבס
 המטהר את-בגדיו וגלח את-כל-שערו ורחץ
 במים וטהר ואחר יבוא אל-המחנה וישב
 מחוז לאהלו שבעת ימים : והיה ביום
 השביעי יגלח את-כל-שערו את-ראשו ואת-
 זקנו ואת גבות עיניו ואת-כל-שערו יגלח וכבס
 את-בגדיו ורחץ את-בשרו במים וטהר : וביום
 השמיני יקח שני-קבשים חמימם וכבשה
 אחת בת-שנתה חמימה ושלשה עשרונים
 סלת מנחה בלולה בשמן ולג אחר שמן :

brought unto the priest. 3. And the priest shall go forth^a out of the camp; and if the priest see, and, behold, the plague of leprosy be healed on the leper: 4. Then shall the priest command to take for him that is to be cleansed two living and clean birds,^b and cedar wood, and a string of scarlet yarn, and hyssop: 5. And the priest shall command that one of the birds be killed in an earthen vessel over running water. 6. As for the living bird, he shall take it, and the cedar wood, and the string of scarlet yarn, and the hyssop, and he shall dip these and the living bird in the blood of the bird that was killed over the running water: 7. And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean,^c and shall let the living bird fly forth into the open field. 8. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, and he shall be clean, and after that he may come into the camp; but he shall tarry outside of his tent seven days. 9. And it shall be on the seventh day, that he shall shave off all his hair, his head, and his beard, and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, he shall also wash his flesh in water, when he shall be clean. 10. And on the eighth day he shall take two sheep without blemish, and one ewe of the first year without blemish, and three-tenth parts of fine flour for a meat offering, mingled with oil, and one log of

with a leprosy *מכארת* or *פחתה* "corrosion or decay," before they can be pronounced unclean.

^a The bringing before the priest, in the preceding verse is explained in this, that he is to go out of the camp to the dwelling of the leper, to satisfy himself whether or not he can return unto the camp after the next described ceremonies have been performed.

^b Clean birds, means those which are permitted to be eaten, consequently none of the prohibited kind could be taken.

^c "And when he hath purified him, he shall," &c.—ARNHEIM.

- 11 וְהַעֲמִיד הַכֹּהֵן הַמִּטְהַר אֶת הָאִישׁ הַמִּטְהַר
12 וְאַתָּם לִפְנֵי יְהוָה פָּרַח אֲהֶל מוֹעֵד : וּלְקַח
הַכֹּהֵן אֶת-הַכֶּבֶשׂ הָאֶחָד וְהִקְרִיב אֹתוֹ לְאַשֵּׁם
וְאֶת-לֶגַּשׁ הַשָּׁמֶן וְהִנִּיף אַתָּם תְּנוּפָה לִפְנֵי יְהוָה :
13 וְשָׁחַט אֶת-הַכֶּבֶשׂ בְּמָקוֹם אֲשֶׁר יִשְׁחָט אֶת-
הַחֲטָאת וְאֶת-הַעֲלָה בְּמָקוֹם הַקֹּדֶשׁ כִּי
בְּחֻטָּאת הָאֲשֵׁם הוּא לַכֹּהֵן קֹדֶשׁ קֹדְשִׁים
14 הוּא : וּלְקַח הַכֹּהֵן מִדָּם הָאֲשֵׁם וְנָתַן הַכֹּהֵן
עַל-תֵּנוּךְ אָזֶן הַמִּטְהַר הַיְמָנִית וְעַל-בֶּהֱן יָדוֹ
15 הַיְמָנִית וְעַל-בֶּהֱן רִגְלוֹ הַיְמָנִית : וּלְקַח הַכֹּהֵן
מִלֶּגַּשׁ הַשָּׁמֶן וַיִּצֶק עַל-כֹּף הַכֹּהֵן הַשְּׂמָאלִית :
6 וְטָבַל הַכֹּהֵן אֶת-אַצְבָּעוֹ הַיְמָנִית מִן-הַשָּׁמֶן
אֲשֶׁר עַל-כֹּפוֹ הַשְּׂמָאלִית וְהִזָּה מִן-הַשָּׁמֶן
17 בְּאַצְבָּעוֹ שֶׁבַע פַּעֲמִים לִפְנֵי יְהוָה : וּמִיָּתֶר
הַשָּׁמֶן אֲשֶׁר עַל-כֹּפוֹ יָתֵן הַכֹּהֵן עַל-תֵּנוּךְ אָזֶן
הַמִּטְהַר הַיְמָנִית וְעַל-בֶּהֱן יָדוֹ הַיְמָנִית וְעַל-
18 בֶּהֱן רִגְלוֹ הַיְמָנִית עַל דָּם הָאֲשֵׁם : וְהִנּוּחֶתָּ
בַּשָּׁמֶן אֲשֶׁר עַל-כֹּף הַכֹּהֵן יָתֵן עַל-רֹאשׁ הַמִּטְהַר
19 וּכְפָר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה : וַעֲשֵׂה הַכֹּהֵן
אֶת-תְּחֻטָּאת וּכְפָר עַל-הַמִּטְהַר מִטְּמֵאָתוֹ
20 וְאַחֵר יִשְׁחָט אֶת-הָעֲלָה : וְהָעֲלָה הַכֹּהֵן אֶת-

oil. 11. And the priest who cleanseth shall present the man that is to be made clean, and these things, before the LORD, at the door of the tabernacle of the congregation: 12. And the priest shall take the one sheep, and offer the same for a trespass offering, with the log of oil, and make with them a waving before the LORD.* 13. And he shall slay the sheep on the place where the sin offering and the burnt offering are killed, in the holy place; for as the sin offering^a so doth the trespass offering belong to the priest: it is most holy. 14. And the priest shall take some of the blood of the trespass offering; and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. 15. And the priest shall take some of the log of oil, and pour it into the palm of his own left hand. 16. And the priest shall dip his finger of the right hand in the oil that is in his left hand, and he shall sprinkle of the oil with his finger seven times before the LORD. 17. And of the rest of the oil that is in his hand the priest shall put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering. 18. And what is left of the oil that is in the priest's hand, he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD. 19. And the priest shall prepare the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: 20. And the priest

^a This is explained thus: As the blood of the sin offering must be sprinkled, and the fat thereof be burnt upon the altar, before the priest can eat of it, so is the present trespass offering, although in this place it is merely ordered that the blood be put upon the man that is to be cleansed.

- העלה ואת-המנחה המזבחה וכפר עליו הכהן
 וטהר : ם שלישי (חמישי בכחוברין) ואם-גל הוא ואין ידו 21
 משנת ולקח כבש אחר אשם לתנופה לכפר
 עליו ועשרון סלת אחר בלול בשמן למנחה
 ולג שמן : ושתי תרים או שני בני יונה אשר 22
 תשיג ידו והיה אחר חטאת והאחר עליה :
 והביא אתם ביום השמיני לטהרתו אל-הכהן 23
 אל-פתח אהל-מועד לפני יהוה : ולקח הכהן 24
 את-כבש האשם ואת-לג השמן והניף אתם
 הכהן התנופה לפני יהוה : ושחט את-כבש 25
 האשם ולקח הכהן מדם האשם ונתן על-
 התנוף און-המטהר הימנית ועל-בהן ידו 26
 הימנית ועל-בהן רגלו הימנית : ומן-השמן 27
 יצק הכהן על-כף הכהן השמאלית : והזה
 הכהן באצבעו הימנית מן-השמן אשר על-
 כפו השמאלית שבע פעמים לפני יהוה :
 ונתן הכהן מן-השמן : אשר על-כפו על-התנוף 28
 און המטהר הימנית ועל-בהן ידו הימנית
 ועל-בהן רגלו הימנית על-מקום גם האשם :
 והנותר מן-השמן אשר על-כף הכהן יתן 29
 על-ראש המטהר לכפר עליו לפני יהוה :

shall offer the burnt offering and the meat offering upon the altar; and the priest shall make an atonement for him, and he shall be clean.*

21. But if he be poor, and his means do not suffice, then shall he take one sheep for a trespass offering to be waved, to make an atonement for him, and one-tenth part of fine flour mingled with oil for a meat offering, and a log of oil; 22. And two turtledoves, or two young pigeons, such as he is able to get; and one shall be a sin offering, and the other a burnt offering. 23. And he shall bring them on the eighth day of his being cleansed unto the priest, unto the door of the tabernacle of the congregation, before the LORD. 24. And the priest shall take the sheep of the trespass offering, and the log of oil, and the priest shall make with them a waving before the LORD. 25. And he shall kill the sheep of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. 26. And some of the oil the priest shall pour into the palm of his own left hand: 27. And the priest shall sprinkle with his finger of the right hand some of the oil that is in his left hand, seven times before the LORD: 28. And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place^a of the blood of the trespass offering: 29. And what is left of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before

^a That is, upon the spot where the blood of the sacrifice has been put, there shall the oil also be applied, though in the mean time the blood has been removed therefrom.

- 30 וַעֲשֵׂה אֶת־הָאָחֵר מִן־הַתְּרִים אוֹ מִן־בְּנֵי הַיּוֹנָה
- 31 מֵאִשֶּׁר הִתְשִׁיג יָדוֹ: אֶת אֲשֶׁר־הִתְשִׁיג יָדוֹ אֶת־
הָאָחֵר חֲטָאת וְאֶת־הָאָחֵר עֲלָה עַל־הַמִּנְחָה
- 32 וּכְפַר הַכֹּהֵן עַל הַמִּטְהָר לִפְנֵי יְהוָה: זֹאת
הַתּוֹרָה אֲשֶׁר־בוֹ נִגַּע צָרַעַת אֲשֶׁר לֹא־תִשָּׂג
יָדוֹ בְּטַהֲרָתוֹ: פ רביעי (ששי כשהן מחוברין)
- 33 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: כִּי
34 תָבֹאוּ אֶל־אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לְכֶם לְאֶחְזָהָה
35 וְנִתְחַלִּי נִגַּע צָרַעַת בְּבֵית אֶרֶץ אֲחֻזַּתְכֶּם: וּבֹא
אֲשֶׁר־לוֹ הַבֵּית וְהִגִּיד לַכֹּהֵן לֵאמֹר כְּנָגַע נִרְאָה
36 לִי בְּבֵית: וְצִוָּה הַכֹּהֵן וּפָנּוּ אֶת־הַבֵּית בְּטָרָם
יָבֹא הַכֹּהֵן לִרְאוֹת אֶת־הַנִּגַּע וְלֹא יִטְמָא כָּל־
אֲשֶׁר בְּבֵית וְאַחֵר כֵּן יָבֹא הַכֹּהֵן לִרְאוֹת אֶת־
37 הַבֵּית: וְרָאָה אֶת־הַנִּגַּע וְהִנֵּה הַנִּגַּע בְּקִירַת הַבֵּית
שֶׁקַּעְרוֹרֶת יִרְקַרְקֹת אֹו אֲדָמַדְמֹת וּמְרֹאֲיָהֶן
38 שֶׁפָּל מִן־הַקִּיר: וַיֵּצֵא הַכֹּהֵן מִן־הַבֵּית אֶל־פֶּתַח
39 הַבֵּית וְהִסְגִּיר אֶת־הַבֵּית שִׁבְעַת יָמִים: וְשָׁב
הַכֹּהֵן בַּיּוֹם הַשְּׂבִיעִי וְרָאָה וְהִנֵּה פָשָׁה הַנִּגַּע
40 בְּקִירַת הַבֵּית: וְצִוָּה הַכֹּהֵן וַחֲלָצוּ אֶת־הָאֲבָנִים
אֲשֶׁר בָּהֶן הַנִּגַּע וְהִשְׁלִיכוּ אֶת־הֶהָרֶן אֶל־מַתּוּץ
41 לְעִיר אֶל־מְקוֹם טָמֵא: וְאֶת־הַבֵּית יִקְצַע מִבֵּית

the LORD. 30. And he shall offer the one of the turtledoves, or of the young pigeons, from what his means enable him (to bring); 31. Even what his means enable him, the one for a sin offering, and the other for a burnt offering, with the meat offering:^a and the priest shall make an atonement for him that is to be cleansed before the LORD. 32. This is the law of him on whom is the plague of leprosy, whose means are not sufficient when he is cleansed.*

33. And the LORD spoke unto Moses and unto Aaron, saying, 34. When ye come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy on a house of the land of your possession: 35. Then shall he that owneth the house come and tell the priest, saying, Something^b like a leprosy hath shown itself to me in the house. 36. And the priest shall command that they clear out the house, before the priest go into it to see the plague, that all be not made unclean that is in the house: and after this the priest shall go in to see the house. 37. And he shall look at the plague, and, behold, if the plague be in the walls of the house, in depressions, dark green or dark red, and their appearance be deeper than the wall: 38. Then shall the priest go out of the house to the door of the house, and lock up the house seven days. 39. And the priest shall come again the seventh day; and if he see, that, behold, the plague have spread in the walls of the house: 40. Then shall the priest command that they pull out the stones on which the plague is, and they shall cast them without the city on an unclean place; 41. And the house he shall cause to be scraped within round

^a The offering of flour which accompanied the sacrifices, but not a special gift; this meat offering was not eaten, and was burnt on the altar.

^b "Even if he be a man learned in the law, and knows it to be

סָבִיב וְשָׂפְכוּ אֶת־הָעֶפֶר אֲשֶׁר הִקְצִו אֶל־מִחוּץ
 42 לָעִיר אֶל־מָקוֹם טָמֵא׃ וְלָקַחְוּ אֲבָנִים אַחֲרוֹת
 וַהֲבִיאוּ אֶל־תַּחַת הָאֲבָנִים וְעָפָר אַחֵר יִקַּח
 43 וְטַח אֶת־הַבֵּית׃ וְאִם־יֵשׁוּב הַנֶּגַע וּפָרַח בַּבֵּית
 אַחֵר חֲלִץ אֶת־הָאֲבָנִים וְאֶחָדִי הַקְצוֹת אֶת־
 44 הַבֵּית וְאֶחָדִי הַטּוֹחַ׃ וְבֹא הַכֹּהֵן וְרָאָה וְהֵנָּה
 פָּשָׁה הַנֶּגַע בַּבֵּית צֹרַעַת מִמֵּאֲרַת הוּא בַּבֵּית
 45 טָמֵא הוּא׃ וְנָתַן אֶת־הַבֵּית אֶת־אֲבָנָיו וְאֶת־עֲצָיו
 וְאֶת כָּל־עֹפֶר הַבֵּית וְהוֹצִיָא אֶל־מִחוּץ לָעִיר
 46 אֶל־מָקוֹם טָמֵא׃ וְהָבֹא אֶל־הַבֵּית כָּל־יְמֵי הַסִּנּוּר
 47 אֹתוֹ יִטָּמֵא עַד־הָעֶרֶב׃ וְהוֹשָׁב בַּבֵּית יִכָּבֵס
 אֶת־בְּגָדָיו וְהָאֵכָל בַּבֵּית יִכָּבֵס אֶת־בְּגָדָיו׃
 48 וְאִם־בֹּא יָבֹא הַכֹּהֵן וְרָאָה וְהֵנָּה לֹא־פָשָׁה הַנֶּגַע
 בַּבֵּית אַחֲרֵי הַטּוֹחַ אֶת־הַבֵּית וְטָהַר הַכֹּהֵן אֶת־
 49 הַבֵּית כִּי נִרְפָּא הַנֶּגַע׃ וְלָקַח לַחֲטָא אֶת־הַבֵּית
 שְׁתֵּי צִפְרִים וְעֵץ אֶרֶז וּשְׁנֵי תוֹלַעַת וְאֵזֹב׃
 50 וְשָׁחַט אֶת־הַצֹּפֶר הָאֶחָת אֶל־כְּלִי־חֶרֶשׁ עַל־מַיִם
 51 חַיִּים׃ וְלָקַח אֶת־עֵץ־הָאֶרֶז וְאֶת־הָאֵזֹב וְאֶת־שְׁנֵי
 הַתּוֹלַעַת וְאֶת־הַצֹּפֶר הַשֵּׁנִי וְטָבַל אֹתָם בְּדָם
 הַצֹּפֶר הַשְּׁחוּטָה וּבַמַּיִם הַחַיִּים וְהִזָּה אֶל־הַבֵּית
 52 שִׁבְעַ פְּעָמִים׃ וַחֲטָא אֶת־הַבֵּית בְּדָם הַצֹּפֶר

about; and they shall pour out the dust that they have scraped off without the city on an unclean place: 42. And they shall take other stones, and put them in the place of these stones; and other mortar he shall take, and shall plaster the house. 43. And if the plague come again, and break out in the house, after that he hath taken away the stones, and after the house hath been scraped, and after it hath been plastered: 44. Then shall the priest come; and if he see that, behold, the plague have spread in the house, it is a corrosive leprosy in the house; it is unclean. 45. And he shall break down the house, its stones, and the timbers thereof, and all the mortar of the house; and he shall carry them forth to without the city, unto an unclean place. 46. And he that goeth into the house, all the days that it is locked up, shall be unclean until the evening. 47. And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes. 48. But if the priest should come in, and see, and, behold, the plague have not spread in the house, after the house was plastered: then shall the priest pronounce the house clean, because the plague is healed. 49. And he shall take, to atone^a for the house, two birds, and cedar wood, and a string of scarlet yarn, and hyssop; 50. And he shall kill the one bird in an earthen vessel over running water; 51. And he shall take the cedar wood, and the hyssop, and the scarlet yarn, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: 52. And he shall atone for the house with the blood of the bird, and with the running

leprosy, he is not to pronounce absolutely 'A plague has shown itself,' but 'something like a plague.'"—RASHI.

^a The word לְהַטֵּה in the Piel form, means, to remove the חַטָּאת or "sin," therefore, "to remove the sin of the house," or simply "to atone for the house;" in this sense it is the same with לַכְפֹּר "to make an

ובמים החיים ובצפור החיה ובעין הארז ובאזב
 53 ובשני המולעת: ושלח את-הוצפור החיה אל-
 מחוץ לעיר אל-פני השדה וכפר על-הבית
 54 וטהר: זאת המורה לכל-נגע הצרעת ולנתק:
 55 ולצרעת הבגד ולבית: ולשאט ולספחת
 56 ולבהרת: להורית ביום הטמא וביום הטהר
 57 זאת תורת הצרעת:

פ

טו וידבר יהוה אל-משה ואל-אהרן לאמר:
 2 דברו אל-בני ישראל ואמרתם אליהם איש
 3 איש כי יהיה זב מבשרו זובו טמא הוא: וזאת
 תהיה טמאתו בזובו רר בשרו את-זובו או-
 4 החתים בשרו מזובו טמאתו הוא: כל-המשבב
 אשר ישבב עליו הזב וטמא וכל-הכלי
 5 אשר-ישבב עליו וטמא: ואיש אשר יגע
 במשבבו יכבס בגדיו ורחץ במים וטמא
 6 עד-הערב: והישב על-הכלי אשר-ישבב עליו
 הזב יכבס בגדיו ורחץ במים וטמא עד-הערב:
 7 והנגע בבשר הזב יכבס בגדיו ורחץ במים
 8 וטמא עד-הערב: וכי-ירק הזב בטהור וכבס
 9 בגדיו ורחץ במים וטמא עד-הערב: וכל-
 10 המרכב אשר ירכב עליו הזב וטמא: וכל-

water, and with the living bird, and with the cedar wood, and with the hyssop, and with the string of scarlet yarn; 53. But he shall let fly forth the living bird out of the city into the open fields, and make an atonement for the house, and it shall be clean.* 54. This is the law for all manner of plague of leprosy, and scall, 55. And for the leprosy of a garment and of a house, 56. And for a swelling, and for a rising, and for a bright spot; 57. To teach when something is unclean, and when it is clean: this is the law of leprosy.

CHAP. XV. 1. And the LORD spoke unto Moses and to Aaron, saying, 2. Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean. 3. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness. 4. Every bed, whereon he may lie that hath the issue, shall be unclean: and every vessel, whereon he may sit, shall be unclean. 5. And any man that toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. 6. And he that sitteth on any vessel whereon he that hath the issue may sit, shall wash his clothes, and bathe himself in water, and be unclean until the evening. 7. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the evening. 8. And if he that hath the issue spit upon him that is clean: then shall this one wash his clothes, and bathe himself in water, and be unclean until the evening. 9. And what saddle soever he that hath the issue may ride upon shall be unclean. 10. And whosoever toucheth any thing that may atonement," wherefore both words have been given here with the same English root.

- הַנִּגַּע בְּכָל אֲשֶׁר יִהְיֶה תַּחֲתָיו וְטָמֵא עַרְהֶעָרֵב
וְהַנוֹשֵׂא אוֹתָם יִכָּבֵס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא
עַרְהֶעָרֵב : וְכֹל אֲשֶׁר יִגַּעֲבוּ הַזֵּב וְיָדָיו לֹא-
יִשְׁטֹף בַּמַּיִם וְכָבֵס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא
עַרְהֶעָרֵב : וּבְלִי-חֲרֹשׁ אֲשֶׁר-יִגַּעֲבוּ הַזֵּב יִשְׁבֵּר
וְכָל-כְּלִי-עֵץ יִשְׁטֹף בַּמַּיִם : וְכִי-יִטְהַר הַזֵּב
מִזּוּבּוֹ וְקָפַר לוֹ שִׁבְעַת יָמִים לַטְהָרָתוֹ וְכָבֵס
בְּגָדָיו וְרַחֵץ בְּשָׂרוֹ בַּמַּיִם חַיִּים וְטָהַר : וּבַיּוֹם
הַשְּׁמִינִי יִקְחֶה-לוֹ שְׁתֵּי תְרִים אֶוֹ שְׁנֵי בָנֵי יוֹגָה
וּבָא ׀ לִפְנֵי יְהוָה אֶל-פֶּתַח אֹהֶל מוֹעֵד וַיִּנְתֶּנֶם
אֶל-הַכֹּהֵן : וַעֲשֵׂה אֹתָם הַכֹּהֵן אֶתֶר חֲטָאת
וְהִאֲחִיר עֲלֶיהָ וּכְפָר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה
מִזּוּבּוֹ : ׀ שְׁשִׁי (שְׁבִיעִי בַמַּחֲבֵרִין) וְאִישׁ כִּי-תִצָּא מִמֶּנּוּ
שִׁכְבַּת-זָרַע וְרַחֵץ בַּמַּיִם אֶת-כָּל-בְּשָׂרוֹ וְטָמֵא
עַרְהֶעָרֵב : וְכָל-בְּגָד וְכָל-עוֹר אֲשֶׁר-יִהְיֶה עָלָיו
שִׁכְבַּת-זָרַע וְכָבֵס בַּמַּיִם וְטָמֵא עַרְהֶעָרֵב :
וְאִשָּׁה אֲשֶׁר יִשְׁכַּב אִישׁ אֹתָהּ שִׁכְבַּת-זָרַע וְרַחֲצוּ
בַּמַּיִם וְטָמְאוּ עַרְהֶעָרֵב : פ
וְאִשָּׁה כִּי-תִהְיֶה זֹכָה דָּם יִהְיֶה זֹכָה בְּבִשְׂרָהּ
שִׁבְעַת יָמִים תִּהְיֶה בְּנִדְתָּהּ וְכָל-הַנִּגַּע בָּהּ וְטָמֵא
עַרְהֶעָרֵב : וְכֹל אֲשֶׁר תִּשְׁכַּב עָלָיו בְּנִדְתָּהּ וְטָמֵא

be under him shall be unclean until the evening: and he that beareth any of these things shall wash his clothes, and bathe himself in water, and be unclean until the evening.

11. And whomsoever he that hath the issue may touch, and he have not rinsed his hands in water, shall wash his clothes, and bathe himself in water, and be unclean until the evening. 12. And an earthen vessel that he who hath the issue may touch, shall be broken; and every vessel of wood shall be rinsed in water. 13. And when he that hath an issue becometh clean of his issue: then shall he number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and then shall be clean. 14. And on the eighth day he shall take for himself two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest: 15. And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.*

16. And if any man's seed of copulation go out from him, then shall he wash all his flesh in water, and be unclean until the evening. 17. And any garment, and any skin, whereon the seed of copulation is, shall be washed with water, and be unclean until the evening. 18. And if a man shall lie with a woman with seed of copulation, they shall bathe themselves in water, and be unclean until the evening.

19. And if a woman have an issue, so that blood floweth from her flesh: then shall she be in a state of separation seven days; and whosoever toucheth her shall be unclean until the evening. 20. And every thing that she lieth upon in her separation shall be unclean: and whatever she sitteth

- 21 וְכָל־אֲשֶׁר־תֵּשֵׁב עָלָיו יִטְמָא׃ וְכָל־הַנֹּגֵעַ
בְּמִשְׁכָּבָה יִכָּסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְיִטְמָא עַד־
22 הָעֶרֶב׃ וְכָל־הַנֹּגֵעַ בְּכָל־כְּלִי אֲשֶׁר־תֵּשֵׁב עָלָיו
יִכָּסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם וְיִטְמָא עַד־הָעֶרֶב׃
23 וְאִם־עַל־הַמִּשְׁכָּב הוּא אֹו עַל־הַכְּלִי אֲשֶׁר־הוּא
24 יִשְׁבֹּת עָלָיו בְּנֹגְעוֹ־בּוֹ יִטְמָא עַד־הָעֶרֶב׃ וְאִם
שָׁכַב יֹשֵׁב אִישׁ אֹתָהּ וְהָיָה נִדְתָּהּ עָלָיו וְיִטְמָא
שִׁבְעַת יָמִים וְכָל־הַמִּשְׁכָּב אֲשֶׁר־יִשְׁכַּב עָלָיו
25 יִטְמָא׃ ס וְאִשָּׁה כִּי־זוֹכָה זֹכָה
דָּמָה יָמִים רַבִּים בְּלֹא עֵת־נִדְתָּהּ אֹו כִּי־תִזְכֹּב עַל־
נִדְתָּהּ כָּל־יָמֶי זֹכָב טַמְאָתָהּ כִּי־מִי נִדְתָּהּ תִּתְּחִיָּה
26 טַמְאָה הִוא׃ כָּל־הַמִּשְׁכָּב אֲשֶׁר תִּשְׁכַּב עָלָיו
כָּל־יָמֶי זֹכָה כְּמִשְׁכָּב נִדְתָּהּ יִהְיֶה־לָּהּ וְכָל־הַכְּלִי
אֲשֶׁר תִּשְׁב עָלָיו טַמְא יִהְיֶה כְּטַמְאָת נִדְתָּה׃
27 וְכָל־הַנֹּגֵעַ בָּם יִטְמָא וְכָסּ בְּגָדָיו וְרַחֵץ בַּמַּיִם
28 וְיִטְמָא עַד־הָעֶרֶב׃ וְאִם־טָהֲרָה מְזוֹכָה וְסִפְּרָהּ־
29 לָהּ שִׁבְעַת יָמִים וְאַחֵר תִּטְהַר׃ וּבַיּוֹם הַשְּׁמִינִי
תִּקְחָלָה שְׁתֵּי רִתְלִים אֹו שְׁנֵי בָנִי יוֹנָה וְהִבִּיֵּאתָ
30 אֹותָם אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל מוֹעֵד׃ וַעֲשֵׂה
הַכֹּהֵן אֶת־הָאֶחָד חֲטָאת וְאֶת־הָאֶחָד עֹלָה
וּכְפָר עֲלֶיהָ הַכֹּהֵן לִפְנֵי יְהוָה מְזוֹב טַמְאָתָה׃

upon shall be unclean. 21. And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. 22. And whosoever toucheth any vessel that she may sit upon shall wash his clothes, and bathe himself in water, and be unclean until the evening. 23. And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the evening. 24. And if any man should lie with her, and the uncleanness of her separation come upon him, he shall be unclean seven days; and every bed whereon he may lie shall be unclean.

25. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation: all the days of the issue of her uncleanness she shall be as in the days of her separation; she shall be unclean. 26. Every bed whereon she may lie all the days of her issue shall be unto her as the bed of her separation; and whatever vessel she may sit upon shall be unclean, as the uncleanness of her separation. 27. And whosoever toucheth these things shall be unclean; and he shall wash his clothes, and bathe himself in water, and be unclean until the evening. 28. And when she becometh clean of her issue, then shall she number to herself seven days, and after that she shall be clean.* 29. And on the eighth day she shall take unto herself two turtledoves, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. 30. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement^a for her before the LORD for the issue of her unclean-

^a As all leprosy and kindred uncleanness were considered as a punishment for sin, the leper or other sufferer had to bring a proper sacrifice at the period of his purification, to obtain atonement for the guilt which had caused his visitation.

מז ויקרא טו טז אחרי מות

31 והזרתם את-בני-ישראל מטמאתם ולא

ימרתו בטמאתם בטמאם את-משכני אשר

32 בתוכם : זאת תורת הזב ואשר תצא ממנו

33 שכבת-זרע לטמאה-בה : והדורל בנדתה והזב

את-זובו לזכר ולנקבה ולאיש אשר ישכב עם-

טמאה : פ

טז וידבר יהוה אל-משה אחרי מות שני בני

2 אהרן בקרבנותם לפני-יהוה וימרתו : ויאמר

יהוה אל-משה דבר אל-אהרן אחיך ואליבא

בכל-עת אל-הקדש מבית לפרכת אל-פני

הכפרת אשר על-האזן ולא ימות בי בענן

3 אראה על-הכפרת : בנאת יבא אהרן אל-

הקדש בפר בזבקר לחטאת ואיל לעלה :

4 כהנת-בר קדש ילפש ומכנס-בר יהיו על-

בשרו ובאבנט בד יחגור ובמצנפת בד יצנף

בגדי-קדש הם ורחץ במים את-בשרו ולבשם :

5 ומאת עדת בני ישראל יקח שני-שעירי עזים

6 לחטאת ואיל אחד לעלה : והקריב אהרן

את-פר החטאת אשר-לו וכפר בערו ובעד

7 ביתו : ולקח את-שני השעירים והעמיד אתם

8 לפני יהוה פתח אהל מועד : ונתן אהרן על-

ness.* 31. And ye shall separate the children of Israel from their uncleanness; that they may not die in their uncleanness, when they defile my tabernacle that is among them. 32. This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith; 33. And of her that is suffering in her separation, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

ACHARAY MOTH.

CHAP. XVI.

1. And the LORD spoke unto Moses after the death of the two sons of Aaron, when they came near before the LORD, and died: 2. And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy seat, which is upon the ark, that he die not; for in the cloud will I appear upon the mercy seat. 3. With this shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. 4. A holy linen^a coat shall he put on, and linen breeches shall he have upon his flesh, and with a linen girdle shall he gird himself, and a linen mitre shall he put on his head; these are holy garments; therefore shall he wash his flesh in water, and then put them on. 5. And from the congregation of the children of Israel shall he take two goats for a sin offering, and one ram for a burnt offering. 6. And Aaron shall bring near the bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. 7. And he shall take the two goats, and place them before the LORD at the door of the tabernacle of the congregation. 8. And

^a Not with the eight usual garments of his order, but in simple white attire should the priest enter the holy of holies; these simple articles are therefore pre-eminently called holy.

- שְׁנֵי הַשְּׁעִירִים גִּדְּלוֹת גִּדְּלָה אֶחָד לַיהוָה וְגִדְּלָה
 9 אֶחָד לְעֹזֶזֶל: וְהִקְרִיב אֶהֱרֹן אֶת־הַשְּׁעִיר אֲשֶׁר
 עָלָה עָלָיו הַגִּדְּלָה לַיהוָה וַעֲשֶׂהוּ חֲטָאת: וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגִּדְּלָה לְעֹזֶזֶל
 10 יַעֲמִיד־חִי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ
 11 לְעֹזֶזֶל הַמִּדְבָּרָה: וְהִקְרִיב אֶהֱרֹן אֶת־פֶּר
 הַחֲטָאת אֲשֶׁר־לוֹ וּכְפָר בָּעֵדוֹ וּבְעֵד בֵּיתוֹ וְשָׁחַט
 12 אֶת־פֶּר הַחֲטָאת אֲשֶׁר־לוֹ: וְלָקַח מִלֹּא־הַמִּחְתָּה
 גִּחְלִי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמִלֹּא
 חֲפָנָיו קִטְרֹת סָמִים דָּקָה וְהִבִּיא מִבֵּית לְפָרֹכֶת:
 13 וְנָתַן אֶת־הַקִּטְרֹת עַל־הָאֵשׁ לִפְנֵי יְהוָה וּכִסָּהוּ
 עַנְן הַקִּטְרֹת אֶת־הַכֹּפֶרֶת אֲשֶׁר עַל־הַעֲדוּת
 14 וְלֹא יָמוּת: וְלָקַח מִדָּם הַפָּר וְהִזְהוּ בְּאֶזְבָּעוֹ
 עַל־פְּנֵי הַכֹּפֶרֶת קִדְּמָה וּלִפְנֵי הַכֹּפֶרֶת יִזֶּה
 15 שִׁבְע־פַּעַמִּים מִן־הַדָּם בְּאֶזְבָּעוֹ: וְשָׁחַט אֶת־
 הַשְּׁעִיר הַחֲטָאת אֲשֶׁר לָעָם וְהִבִּיא אֶת־דָּמֹו
 אֶל־מִבֵּית לְפָרֹכֶת וַעֲשֶׂה אֶת־דָּמֹו כַּאֲשֶׁר
 עָשָׂה לְדָם הַפָּר וְהִזֶּה אֹתוֹ עַל־הַכֹּפֶרֶת וּלִפְנֵי
 16 הַכֹּפֶרֶת: וּכְפָר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל
 וּמִפִּשְׁעֵיהֶם לְכָל־חֲטָאתָם וְכֵן יַעֲשֶׂה לְאַהֲלֵי
 17 מוֹעֵד הַשָּׁבָן אֹתָם בְּרִמּוֹךְ טְמֵאתָם: וְכָל־אָדָם

Aaron shall put lots upon the two goats ; one lot for the LORD, and the other lot for Azazel.^a 9. And Aaron shall bring near the goat upon which fell the lot for the LORD, and offer him for a sin offering. 10. But the goat on which fell the lot for Azazel, shall be placed alive before the LORD, to make an atonement with him, by sending him away to Azazel into the wilderness. 11. And Aaron shall bring near the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house ; and he shall kill the bullock of the sin offering which is for himself. 12. And he shall take a censer full of burning coals of fire from off the altar before the LORD, and both his hands full of incense of spices, pounded fine, and bring it within the veil. 13. And he shall put the incense upon the fire before the LORD ; that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not. 14. And he shall take of the blood of the bullock, and sprinkle it with his finger over the mercy seat, eastward ; and before the mercy seat shall he sprinkle seven times of the blood with his finger. 15. And he shall kill the goat of the sin offering, that is for the people, and bring his blood to within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it over the mercy seat, and before the mercy seat. 16. And he shall make an atonement for the holy place, because of the uncleanness^b of the children of Israel, and because of their transgressions in all their sins : and so shall he do for the tabernacle of the congregation, that dwelleth among them in the midst of their uncleanness. 17. And there shall not

^a "Scapegoat," English version.

^b This word in Hebrew, is in the plural, and means, therefore, *acts* which cause uncleanness. So also in the end of this verse, and in verse 19.

- לֹא־יִהְיֶה ׀ בְּאַהֲלֹ מוֹעֵד בְּבָאוֹ לְכַפֵּר בַּקֹּדֶשׁ
 עַד־צִמְּתוֹ וּכְפָר בַּעֲדוֹ וּבַעֲדֵי בֵיתוֹ וּבַעֲדֵי כָל־
 18 קֹהֵל יִשְׂרָאֵל׃ וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אִישׁר לִפְנֵי־
 יְהוָה וּכְפָר עָלָיו וּלְקַח מִדָּם הַפָּר וּמִדָּם
 19 הַשְּׁעִיר וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב׃ וְהִזָּה
 עָלָיו מִן־הַדָּם בְּאַצְבָּעוֹ שֶׁבַע פַּעֲמִים וְטָהְרוּ
 20 וּקִדְּשׁוּ מִטְמְאֹת בְּנֵי יִשְׂרָאֵל׃ וּכְלָהּ מִכַּפֵּר
 אֶת־הַקֹּדֶשׁ וְאֶת־אַהֲלֹ מוֹעֵד וְאֶת־הַמִּזְבֵּחַ
 21 וְהִקְרִיב אֶת־הַשְּׁעִיר הַחִי׃ וְסִמָּךְ אֶהְרֹן אֶת־
 שְׁתֵּי יָדָיו עַל־רֹאשׁ הַשְּׁעִיר הַחִי וְהִתְנוּבָה עָלָיו
 אֶת־כָּל־עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם
 לְכָל־חַטָּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ הַשְּׁעִיר
 22 וְשָׁלַח בְּיַד־אִישׁ עֹהֵי הַמִּדְבָּרָה׃ וְנִשָּׂא הַשְּׁעִיר
 עָלָיו אֶת־כָּל־עֲוֹנוֹתָם אֶל־אֶרֶץ גִּזְרָה וְשָׁלַח אֶת־
 23 הַשְּׁעִיר בַּמִּדְבָּר׃ וּבָּא אֶהְרֹן אֶל־אַהֲלֹ מוֹעֵד
 וּפָשַׁט אֶת־בְּגָדֵי הַכֹּהֵן אִישׁר לָבַשׁ בְּבָאוֹ אֶל־
 24 הַקֹּדֶשׁ וְהִנִּיתָם שָׁם׃ וְרָחֵץ אֶת־בִּשְׁמוֹ בַּמַּיִם
 בְּמִקְוֹם קָדוֹשׁ וּלְבַשׁ אֶת־בְּגָדָיו וַיֵּצֵא וַעֲשֶׂה
 אֶת־עֲלָתוֹ וְאֶת־עֲלֹת הָעֹם וּכְפָר בַּעֲדוֹ וּבַעֲדֵי
 25 הָעֹם׃ וְאֶת חֶלֶב הַחֻטָּאת יִקְטִיר הַמִּזְבֵּחַ׃
 26 וְהִמְשִׁיחַ אֶת־הַשְּׁעִיר לְעֹזָאֵל יָכֶסֶם בְּגָדָיו

be any man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out; and so shall he make an atonement for himself, and for his household, and for the whole congregation of Israel.* 18. And he shall go out unto the altar that is before the LORD, and make an atonement upon it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. 19. And he shall sprinkle upon it of the blood with his finger seven times; and he shall cleanse it, and hallow it from the uncleanness of the children of Israel. 20. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar: then shall he bring near the live goat. 21. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a man appointed thereto into the wilderness: 22. And the goat shall bear upon him all their iniquities unto a land not inhabited; and so shall he send away the goat in the wilderness. 23. And Aaron shall go into the tabernacle of the congregation, and shall put off the linen garments, which he had put on when he went into the holy place, and he shall leave them there: 24. And he shall wash his flesh with water in the holy place, and put on his garments,^a and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.* 25. And the fat of the sin offering shall he burn upon the altar. 26. And he that carrieth the goat to Azazel shall wash his clothes, and bathe his flesh in

* The usual ornamental garments of the high-priest, in which he officiated.

וּרְחַץ אֶת־בְּשָׁרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבוֹא אֶל־
 27 הַמִּחֲנֶה : וְאֵת פֶּרֶךְ הַחֲטָאת וְאֵת שְׁעִיר הַחֲטָאת
 אֲשֶׁר הִזְבֵּא אֶת־דָּמָם לְכַפֵּר בַּקֹּדֶשׁ יוֹצִיא אֶל־
 מִחוּץ לַמִּחֲנֶה וְשָׂרְפוּ בָאֵשׁ אֶת־עֲרֹתָם וְאֶת־
 28 בְּשָׂרָם וְאֶת־פְּרָשָׁם : וְהִשְׂרֹף אֹתָם יָבִיִּם
 בְּגִדָיו וּרְחַץ אֶת־בְּשָׁרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבוֹא
 29 אֶל־הַמִּחֲנֶה : וְהִיָּתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֲדָשׁ
 הַשְּׁבִיעִי בְּעֶשְׂרֵי לַחֹדֶשׁ הִתְעַנּוּ אֶת־נַפְשֹׁתֵיכֶם
 וְכָל־מְלֶאכֶה לֹא תַעֲשׂוּ הַיּוֹרֵחַ וְהַיּוֹרֵחַ הַיּוֹרֵחַ
 30 בְּתוֹכְכֶם : כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֳרָה
 אֲתֹכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה הַתְּהַדּוּ :
 31 שִׁבְתִּי שְׁבִתוֹן הִיא לָכֶם וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם
 32 חֻקַּת עוֹלָם : וְכַפֵּר הַכֹּהֵן אֲשֶׁר־יִמָּשַׁח אֹתוֹ
 וְאֲשֶׁר יִמְלֹא אֶת־יָדָיו לְכַהֵן הַתַּחַת אָבִיו וְלִבְשׁ
 33 אֶת־בְּגָדֵי הַכֹּהֵן בְּגָדֵי הַקֹּדֶשׁ : וְכַפֵּר אֶת־מִקְדָּשׁ
 הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכָּפֵר
 34 וְעַל הַכֹּהֲנִים וְעַל־כָּל־עַם הַקָּהָל יִכָּפֵר : וְהִיָּתָה־
 זֹאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל־בְּגֵי יִשְׂרָאֵל
 מִכָּל־חַטֹּאתֵם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה
 יְהוָה אֶת־מֹשֶׁה :

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וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־אַהֲרֹן

water, and afterward he may come into the camp. 27. And the bullock for the sin offering, and the goat for the sin offering, the blood of which was brought in to make atonement in the holy place, shall one carry forth without the camp; and they^a shall burn in fire their skins, and their flesh, and their dung. 28. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he may come into the camp. 29. And this shall be unto you a statute for ever: in the seventh month, on the tenth of the month, ye shall afflict yourselves, (by fasting), and no work shall ye do, whether it be one of your own country, or a stranger that sojourneth among you: 30. For on that day shall (the priest) make an atonement for you, to cleanse you, from all your sins before the LORD shall ye be clean. 31. It shall be a sabbath of rest unto you, and ye shall afflict yourselves, as a statute for ever. 32. And the priest, who shall be anointed, and who shall be consecrated^b to minister as priest in his father's stead, shall make the atonement; and he shall put on the linen clothes, the holy garments. 33. And he shall make an atonement for the holy of holies, and for the tabernacle of the congregation, and for the altar shall he make an atonement, and also for the priests, and for all the people of the congregation shall he make an atonement. 34. And this shall be unto you as a statute for everlasting, to make an atonement for the children of Israel for all their sins once a year; and he did as the LORD had commanded Moses.*

CHAP. XVII. 1. And the LORD spoke unto Moses, saying,
2. Speak unto Aaron, and unto his sons, and

^a Both יוציא and ושרפו are indefinite in their meaning; "one" whoever he be that shall carry forth; and "they" whoever may be those who do the burning.

^b This means, that whether the high priest was anointed, as during the first temple, or was inducted in office by investiture with the high-

- וְאֶל-בָּנָיו וְאֶל כָּל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם
 3 זֶה הַדָּבָר אֲשֶׁר-צִוָּה יְהוָה לֵאמֹר: אִישׁ אִישׁ
 מִבֵּית יִשְׂרָאֵל אֲשֶׁר יִשְׁחַט שׂוֹר אִו־כֶּשֶׂב
 אִו־עֶז בַּמַּחֲנֶה אִו אֲשֶׁר יִשְׁחַט מִחוּץ לַמַּחֲנֶה:
 4 וְאֶל-פֶּתַח אֹהֶל מוֹעֵד לֹא יָבִיאוּ לְהִקְרִיב
 קָרְבָן לַיהוָה לִפְנֵי מִשְׁכַּן יְהוָה דָּם יִחְשֹׁב
 לְאִישׁ הַהוּא דָם שָׁפָךְ וְנִכְבַּרְתָּ הָאִישׁ הַהוּא
 5 מִקָּרֵב עִמּוֹ: לִמְעַן אֲשֶׁר יָבִיאוּ בְנֵי יִשְׂרָאֵל
 אֶת-זִבְחֵיהֶם אֲשֶׁר הֵם זִבְחִים עַל-פְּנֵי הַשֹּׁדֶה
 וַהֲבִיֵּאֻם לַיהוָה אֶל-פֶּתַח אֹהֶל מוֹעֵד אֶל-
 6 הַכֹּהֵן וְזָבְחוּ זִבְחֵי שְׁלָמִים לַיהוָה אוֹתָם: וְזָרַק
 הַכֹּהֵן אֶת-הַדָּם עַל-מִזְבֵּחַ יְהוָה פֶּתַח אֹהֶל
 7 מוֹעֵד וְהִקְטִיר הַחֹלֶב לָרִיחַ נִיחֹחַ לַיהוָה: וְלֹא-
 יִזְבְּחוּ עוֹר אֶת-זִבְחֵיהֶם לְשַׁעֲרֵם אֲשֶׁר הֵם זִנִּים
 אַחֲרֵיהֶם חֲקַת עוֹלָם תְּהִי־נָא לָהֶם לְדֹרֹתָם:
 8 וְאֵלֵיהֶם תֹּאמַר אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן-
 הַגֵּר אֲשֶׁר-יָגוּר בְּתוֹכְכֶם אֲשֶׁר-יַעֲלֶה עִלָּה אוֹ-זִבְחַ:
 9 וְאֶל-פֶּתַח אֹהֶל מוֹעֵד לֹא יָבִיֵּאוּ לַעֲשׂוֹת אֹתוֹ
 10 לַיהוָה וְנִכְבַּרְתָּ הָאִישׁ הַהוּא מֵעַמּוֹ: וְאִישׁ אִישׁ
 מִבֵּית יִשְׂרָאֵל וּמִן-הַגֵּר הַגֵּר בְּתוֹכְכֶם אֲשֶׁר יֹאכַל
 כָּל-דָּם וְנָתַתִּי פָנָי בַּנֶּפֶשׁ הַאֹכֶלֶת אֶת-הַדָּם

* חמישי (שלישי במחוברין)

unto all the children of Israel, and say unto them ; This is the thing which the LORD hath commanded, saying, 3. If there be any man of the house of Israel, that killeth an ox, or a sheep, or a goat, in the camp, or that killeth it out of the camp, 4. And bringeth it not unto the door of the tabernacle of the congregation, to offer it as an offering unto the LORD before the tabernacle of the LORD : as blood guiltiness shall it be imputed unto that man, blood hath he shed ; and that man shall be cut off from among his people. 5. In order that the children of Israel may bring their sacrifices, which they slay in the open field, and bring them unto the LORD, to the door of the tabernacle of the congregation, unto the priest, and slay them as peace offerings unto the LORD. 6. And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation ; and he shall burn the fat for a sweet savour unto the LORD. 7. And they shall no more^a offer their sacrifices unto evil spirits, after whom they have gone astray ; a statute for ever shall this be unto them throughout their generations.* 8. And unto them shalt thou say, Whatsoever man there be of the house of Israel, or of the strangers who may sojourn among them, that offereth a burnt offering or a sacrifice, 9. And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD : even that man shall be cut off from among his people. 10. And if there be any man of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood : I will set my face against the person that eateth the blood, and will cut him off from

priestly garments, as in the second, he should officiate in the place of Aaron.

^a No doubt, that whilst in Egypt, the Israelites had learned to sacrifice to idols ; they were therefore commanded, during their sojourn in the wilderness, to bring all sacrificial animals to the door of the taber-

- 11 וְהִכְרַתִּי אֹתָהּ מִקֶּרֶב עַמָּהּ׃ כִּי נִפְשׁ הַבָּשָׂר
בָּדָם הוּא וְאֲנִי נִתְּתִיו לָכֶם עַל־הַמִּזְבֵּחַ לְכַפֵּר
12 עַל־נַפְשֹׁתֵיכֶם כִּי־הָדָם הוּא בְּנֶפֶשׁ וְכַפֵּר׃ עַל־
בֶּן אִמְרַתִּי לִבְנֵי יִשְׂרָאֵל כָּל־נֶפֶשׁ מִכֶּם לֹא־
תֹאכַל דָּם וְהִגֵּר הִגֵּר בְּתוֹכְכֶם לֹא־יֹאכַל דָּם׃
13 וְאִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הִגֵּר הִגֵּר בְּתוֹכְכֶם
אֲשֶׁר יֵצֵד צִיד חַיָּה אֹזֵעוֹף אֲשֶׁר יֹאכַל וְשִׁפֹּךְ
14 אֶת־דָּמֹו וְכִסְהוּ בַּעֲפָר׃ כִּי־נֶפֶשׁ כָּל־בָּשָׂר דָּמוֹ
בְּנֶפֶשׁוֹ הוּא וְאָמַר לִבְנֵי יִשְׂרָאֵל דָּם כָּל־בָּשָׂר
לֹא תֹאכְלוּ כִּי נֶפֶשׁ כָּל־בָּשָׂר דָּמוֹ הוּא כָּל־
15 אֲכָלִיו יִכְרַת׃ וְכָל־נֶפֶשׁ אֲשֶׁר תֹּאכַל נִבְלָהָ
וּטְרֵפָהּ בַּאֲזֹרַח וּבִגֵּר וּכְכֶם בְּגִדָיו וּרְחֵץ בַּמַּיִם
16 וְטָמֵא עַד־הָעֶרֶב וְטָהַר׃ וְאִם לֹא יִכְכֶם וּבָשָׂרוֹ
לֹא יִרְחֹץ וְנִשָּׂא עֵוֹנוֹ׃ פ

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- וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ דִּבֶּר אֶל־בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם׃
3 כַּמַּעֲשִׂיהַ אֶרֶץ־מִצְרַיִם אֲשֶׁר יִשְׁכְּתֶם־כָּה לֹא
תַעֲשׂוּ וּכַמַּעֲשִׂיהַ אֶרֶץ־כְּנָעַן אֲשֶׁר אֲנִי מֵבִיא
אֲתֶכֶם שָׁמָּה לֹא תַעֲשׂוּ וּבַחֲקֹתֵיהֶם לֹא תִלְכוּ׃
4 אֶת־מִשְׁפָּטֵי תַעֲשׂוּ וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ לִלְכֹּת
5 בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם׃ וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי

among his people. 11. For the life of the flesh is in the blood; and I have appointed it for you upon the altar to make an atonement for your souls; for the blood it is that maketh an atonement for the soul.^a 12. Therefore have I said unto the children of Israel, No one of you shall eat blood, and the stranger that sojourneth among you shall not eat blood. 13. And if there be any man of the children of Israel, or of the strangers that sojourn among them, who catcheth any animal by hunting, any beast or fowl that may be eaten: then shall he pour out the blood thereof, and cover it with dust. 14. For the life of all flesh is its blood, on which its life dependeth; therefore have I said unto the children of Israel, The blood of every manner of flesh ye shall not eat; for the life of all flesh is its blood, all those who eat it shall be cut off. 15. And any person that eateth that which hath died of itself, or that which was torn by beasts, whether it be one born in your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the evening, when he shall be clean. 16. But if he wash (them) not, nor bathe his flesh, then shall he bear his iniquity.

CHAP. XVIII. 1. And the LORD spoke unto Moses, saying, 2. Speak unto the children of Israel, and say unto them, I am the LORD your God. 3. After the doings of the land of Egypt, wherein ye have dwelt, shall ye not do; and after the doings of the land of Canaan whither I bring you, shall ye not do; and in their ordinances shall ye not walk. 4. My prescriptions shall ye do, and my ordinances shall ye keep, to walk therein: I am the LORD your God. 5. And ye shall keep my statutes,

nacle, to offer them to the LORD as peace offerings, before being permitted to eat the flesh.

^a ARNHEIM renders, "For the blood itself makes atonement through the life," and comments, *i. e.* "through the life that is in the same, for

- וְאֶת־מִשְׁפָּטֵי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וְחֵי בָהֶם
 6 אֲנִי יְהוָה : ׀ שִׁי אִישׁ
 אִישׁ אֶל־כָּל־שָׂאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ לַגְּלוֹת עֲרוֹה
 7 אֲנִי יְהוָה : ׀ עֲרוֹת
 אֲבִיךָ וְעֲרוֹת אִמְךָ לֹא תִגַּלְהָ אִמְךָ הוּא לֹא תִגַּלְהָ
 8 עֲרוֹתָהּ : ׀ עֲרוֹת אִשְׁת־אֲבִיךָ לֹא
 9 תִגַּלְהָ עֲרוֹת אֲבִיךָ הוּא : ׀ עֲרוֹת
 אֲחוֹתְךָ בַּת־אֲבִיךָ אוֹ בַת־אִמְךָ מוֹלֶדֶת בֵּית אוֹ
 10 מוֹלֶדֶת חוּץ לֹא תִגַּלְהָ עֲרוֹתָן : ׀ עֲרוֹת
 בַּת־בְּנֶךָ אוֹ בַת־בִּתְּךָ לֹא תִגַּלְהָ עֲרוֹתָן כִּי עֲרוֹתָהּ
 11 הִנָּה : ׀ עֲרוֹת בַּת־
 אִשְׁת־אֲבִיךָ מוֹלֶדֶת אֲבִיךָ אֲחוֹתָהּ הוּא לֹא תִגַּלְהָ
 12 עֲרוֹתָהּ : ׀ עֲרוֹת אֲחוֹת־אֲבִיךָ לֹא
 13 תִגַּלְהָ שָׂאֵר אֲבִיךָ הוּא : ׀ עֲרוֹת
 אֲחוֹת־אִמְךָ לֹא תִגַּלְהָ כִּי־שָׂאֵר אִמְךָ
 14 הוּא : ׀ עֲרוֹת אֲחִי־
 אֲבִיךָ לֹא תִגַּלְהָ אֶל־אֲשֶׁר־נָּו לֹא תִקְרַב דְּדָתָהּ
 15 הוּא : ׀ עֲרוֹת בִּלְתָּהּ
 לֹא תִגַּלְהָ אִשְׁת־בְּנֶךָ הוּא לֹא תִגַּלְהָ
 16 עֲרוֹתָהּ : ׀ עֲרוֹת אִשְׁת־אֲחִיךָ לֹא תִגַּלְהָ
 17 עֲרוֹת אֲחִיךָ הוּא : ׀ עֲרוֹת אִשְׁת־

and my prescriptions, which if a man do, he shall live in them: I am the LORD.*

6. None of you shall approach to any that are near of kin to him, to uncover their nakedness: I am the LORD.

7. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother, thou shalt not uncover her nakedness.

8. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

9. The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether she be born at home, or born abroad—even their nakedness, thou shalt not uncover.

10. The nakedness of thy son's daughter, or of thy daughter's daughter,—even their nakedness thou shalt not uncover: for theirs is thy own nakedness.

11. The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

12. The nakedness of thy father's sister thou shalt not uncover: she is thy father's near kinswoman.

13. The nakedness of thy mother's sister thou shalt not uncover; for she is thy mother's near kinswoman.

14. The nakedness of thy father's brother thou shalt not uncover; his wife thou shalt not approach, she is thy aunt.

15. The nakedness of thy daughter-in-law thou shalt not uncover; she is thy son's wife, thou shalt not uncover her nakedness.

16. The nakedness of thy brother's wife thou shalt not uncover: it is thy brother's nakedness.

17. The nakedness of a woman and her daughter thou

the atonement is upon the principle 'life for life;' in the blood itself, therefore, is only the principle of life, not that of atonement."

- ובהמה לא תגלה את־בת־בָּנָהּ ואת־בת־בִּרְתָּהּ
 לא תקח לנלות ערוֹתֶיהָ שְׂאֲרָה הֵנָּה זִמָּה הוּא :
 18 ואִשָּׁה אֶל־אֲחֻתָּהּ לא תקח לְצֹרֵר לנלות
 19 ערוֹתֶיהָ עֲלֶיהָ בְּחַיֶּיהָ : וְאֶל־אִשָּׁה בְּנִת
 20 טַמְאָתָהּ לא תִקְנֶה לנלות ערוֹתֶיהָ : וְאֶל־
 אִשָּׁה עַמִּיתָהּ לֹא־תִתֵּן שְׂכִבְתָּהּ לְזָרַע לְטַמְאָה־
 21 בָּהּ : וּמִזְרַעָהּ לֹא־תִתֵּן לְהַעֲבִיר לְמִלֵּךְ וְלֹא
 22 תַחֲלֹל אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה : וְאֶת־זָכָר
 23 לֹא תִשָּׁבַב מִשְׁבָּבִי אִשָּׁה תוֹעֵבָה הוּא : וּבְכָל־
 בְּהֵמָה לֹא־תִתֵּן שְׂכִבְתָּהּ לְטַמְאָה־בָּהּ וְאִשָּׁה
 לֹא־תַעֲמֹד לִפְנֵי בְּהֵמָה לְרִבְעָה תִבֹּל הוּא :
 24 אֶל־הַטַּמְאֹו בְּכָל־אֵלֶּה כִּי בְכָל־אֵלֶּה נְטַמְאוּ
 25 הַגּוֹיִם אֲשֶׁר־אֲנִי מִשְׁלַח מִפְּנִיכֶם : וְהַטַּמְאֹ
 הָאָרֶץ וְאֶפְקֹד עוֹנָה עֲלֶיהָ וְהִקָּא הָאָרֶץ אֶת־
 26 יֹשְׁבֶיהָ : וּשְׁמַרְתֶּם אֹתָם אֶת־חֻקֹּתֶי וְאֶת־מִשְׁפָּטַי
 וְלֹא תַעֲשׂוּ מִכָּל הַתּוֹעֵבוֹת הָאֵלֶּה הַאֲזִיחַ
 27 וְהִגֵּר הָגֵר בְּתוֹכְכֶם : כִּי אֶת־כָּל־הַתּוֹעֵבוֹת הָאֵלֶּ
 עֲשׂוּ אֲנִשֵּׁי־הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם וְהַטַּמְאֹ הָאָרֶץ :
 28 וְלֹא־תִקִּיֹּא הָאָרֶץ אֶתְכֶם בְּטַמְאָכֶם אֲתָהּ
 29 בְּאִשֶּׁר קָאָה אֶת־הַגּוֹי אֲשֶׁר לִפְנֵיכֶם : כִּי כָל־
 אֲשֶׁר יַעֲשֶׂה מִכָּל הַתּוֹעֵבוֹת הָאֵלֶּה וּנְכַרְתּוּ

shalt not uncover; her son's daughter, or her daughter's daughter thou shalt not take, to uncover her nakedness; for they are her near kinswomen: it is wickedness. 18. And a woman together with her sister thou shalt not take, to vex her, to uncover her nakedness, beside the other, in her lifetime.^a 19. And a woman in the separation of her uncleanness thou shalt not approach, to uncover her nakedness. 20. And with thy neighbour's wife thou shalt not lie carnally, to defile thyself with her. 21. And any of thy seed thou shalt not let pass through (the fire) to Molech, and thou shalt not profane the name of thy God: I am the LORD.* 22. And with a man thou shalt not lie, as with a woman: it is an abomination. 23. And with any beast thou shalt not lie to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it is confusion. 24. Do not defile yourselves through any of these things; for through all these were defiled the nations which I cast out before you: 25. And the land became thereby defiled, wherefore I have visited its iniquity upon it, and the land itself vomited out its inhabitants.* 26. Ye shall therefore keep my statutes and my prescriptions, and ye shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you; 27. (For all these abominations have the men of the land done, who were before you, and the land hath become defiled;)* 28. That the land vomit not you out also, when ye defile it, as it vomited out the nations that were before you. 29. For whosoever shall commit any of these abominations,—even

^a The evident construction of this verse, according to which Jewish authorities have always decided, is that only during the lifetime of the one is it prohibited to marry the other sister, even if a divorce should have taken place; but for this reason the prohibition also ceases when the cause given no longer operates.

30 הנפשות העשות מקרב עצם: ושמרתם את-
משמרתה לבלתי עשות מחקות התועבת אשר
נעשו לפניכם ולא תטמאו בהם אני יהוה
אלהיכם:

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וידבר יהוה אל-משה לאמר: דבר אל-כל-
עדת בני-ישראל ואמרת אליהם קדשים
3 תהיו כי קדוש אני יהוה אלהיכם: איש אמו
ואביו תיראו ואת-שבתותי תשמרו אני יהוה
אלהיכם: אל-תפנו אל-האלילים ואלהי מסכה
4 לא תעשו לכם אני יהוה אלהיכם: וכי תזבח
5 זבח שלמים ליהוה לרצונכם ותזבחהו: ביום
6 זבחכם יאכל וממחרת והנותר ער-יום
7 השלישי באש ישקף: ואם האכל יאכל
8 ביום השלישי פגול הוא לא ירצה: ואכליו
עונו ישא כִּי-את-קדש יהוה חלל ונכרתה הנפש
9 ההוא מעמיה: ובקצרבם את-קציר ארצכם
לא תבלה פאת שדה לקצר ולקט קצירה
10 לא תלקט: וברמך לא תעולל ופרט ברמך
לא תלקט לעני ולגר תענב אתם אני יהוה
11 אלהיכם: לא תגנבו ולא-תבכשו ולא-תשקרו
12 איש בעמיתו: ולא-תשבעו בשמי לשקר

the souls that commit them shall be cut off from among their people. 30. Therefore shall ye keep my charge, that ye commit not any one of these abominable customs, which were committed before you, that ye do not defile yourselves therewith: I am the LORD your God.

KEDOSHIM.

CHAP. XIX.

1. And the LORD spoke unto Moses, saying, 2. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Eternal your God am holy. 3. Ye shall fear, every man, his mother and his father, and my sabbaths shall ye keep: I am the LORD your God. 4. Ye shall not turn unto idols, and molten gods ye shall not make to yourselves: I am the LORD your God. 5. And if ye offer a sacrifice of peace offering unto the LORD, ye shall offer it so that it may be favourably received from you. 6. The same day ye offer it shall it be eaten, and on the morrow: and whatever is left until the third day, shall be burnt with fire. 7. And if the intention was that it should be eaten on the third day, it is an abomination, it shall not be accepted. 8. And whoever eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people. 9. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. 10. And thou shalt not glean thy vineyard, and what droppeth in thy vineyard shalt thou not gather; for the poor and stranger shalt thou leave them: I am the LORD your God. 11. Ye shall not steal; neither shall ye deny^a (another's property in your hands), nor lie one to another. 12. And ye shall not swear by my name falsely, and thou shalt not thus

^a This is the version according to our authorities; see also above v. 21, where the different specifications are given.

13 וְחָלַלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה: לֹא־תַעֲשֶׂה
 אֶת־רֵעֶךָ וְלֹא תִגְזֹל לֹא־תִלֵּין פַּעֲלֹת שָׂכִיר אֹתָךְ
 14 עַד־בֹּקֶר: לֹא־תִקְלָל חֵרֶשׁ וּלְפָנַי עֹר לֹא תִתֵּן
 15 מִכֶּשֶׁל וּיְרֹאתָ מֵאֱלֹהֶיךָ אֲנִי יְהוָה: לֹא־תַעֲשֶׂה
 עֹל בְּמִשְׁפָּט לֹא־תִשָּׂא פְנִיָּדָל וְלֹא תִתְהַדָּר פָּנֶי
 16 גָּדוֹל בְּצֹדֶק הַיִּשְׁפָּט עֲמִיתֶךָ: לֹא־תִלְךָ רָכִיל
 17 בְּעַמִּיךָ לֹא תַעֲמֹד עַל־דָּם רֵעֶךָ אֲנִי יְהוָה: לֹא־
 תִשָּׂא אֶת־אֲחִיךָ בְּלִבְּךָ הַיּוֹבֵחַ הַזֹּכֵחַ אֶת־
 18 עֲמִיתֶךָ וְלֹא־תִשָּׂא עָלָיו חָטָא: לֹא־תִקַּם וְלֹא־
 תִטּוֹל אֶת־בְּנֵי עַמֶּךָ וְאֶהְבֵּתָ לְרֵעֶךָ כַּמּוֹד אֲנִי
 19 יְהוָה: אֶת־חֻקֹּתַי תִּשְׁמְרוּ בְּהִמָּתֶךָ לֹא־תִרְבִּיעַ
 כְּלָאִים שָׂדֶךָ לֹא־תִזְרַע כְּלָאִים וּבְגֵד כְּלָאִים
 20 שָׁעֲטָנֹו לֹא יַעֲלֶה עָלֶיךָ: וְאִישׁ כִּי־יִשְׁכַּב אֶת־
 אִשָּׁה שִׁכְבַּת־זֵרַע וְהוּא שֹׁפֵחַל נִחְרַפֶּת לְאִישׁ
 וְהַפְדָּה לֹא נִפְדָּתָה אוֹ חֲפָשָׁה לֹא נִתְּנָלָה בַּקֶּרֶת
 21 תִּהְיֶה לֹא יוֹמְתוֹ כִּי־לֹא חֲפָשָׁה: וְהָבִיא אֶת־
 אֲשָׁמוֹ לַיהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד אֵיל אֲשָׁם:
 22 וּכְפָר עָלָיו חֲכֹהֵן בְּאֵיל הָאֲשָׁם לִפְנֵי יְהוָה
 עַל־חַטָּאתוֹ אֲשֶׁר חָטָא וְנִסְלַח לוֹ מִחַטָּאתוֹ
 אֲשֶׁר חָטָא: פ

שלישי

פ

23 וּבִי־תְבֹאוּ אֶל־הָאָרֶץ וּנְטַעְתֶּם כָּל־עֵץ מֵאֵל

profane the name of thy God; I am the LORD. 13. Thou shalt not withhold any thing from thy neighbour, nor rob him: there shall not abide with thee the wages of him that is hired, through the night until the morning. 14. Thou shalt not curse the deaf nor put a stumbling block before the blind; but shalt be afraid of thy God: I am the LORD.* 15. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the great; in righteousness shalt thou judge thy neighbour. 16. Thou shalt not go up and down as a talebearer among thy people; thou shalt not stand (idly) by the blood^a of thy neighbour: I am the LORD. 17. Thou shalt not hate thy brother in thy heart: thou shalt indeed rebuke thy neighbour, and not bear sin on account of him. 18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. 19. My statutes ye shall keep; thy cattle thou shalt not let gender with a diverse kind: thy field thou shalt not sow with mingled seed: and a garment of mingled kind, of linen and woollen, shall not come upon thee. 20. And if a man lie carnally with a woman, that is a bondmaid, betrothed to a man, but she hath not been redeemed, and her freedom hath not been given her; there shall a scourging be decreed;^b they shall not be put to death, because she was not free. 21. And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation; a ram for a trespass offering. 22. And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done; and he shall be forgiven for his sin which he hath committed.*

23. And when ye come into the land, and plant any kind

^a *i. e.* Danger of life.

^b "She shall be scourged, not he."—RASHI.

- וְעַל־לֶחְמְךָ עָרַלְתָּ אֶת־פְּרִי שְׁלֹשׁ שָׁנִים יְהִי
 24 לָכֶם עֲרֵלִים לֹא יֵאָכֵל׃ וּבִשְׁנַת הָרִבִּיעִת יְהִי
 25 כָּל־פְּרִי קֹדֶשׁ הַלֹּלִים לַיהוָה׃ וּבִשְׁנַת הַחֲמִישִׁית
 תֹּאכְלוּ אֶת־פְּרִי לְחוּסִיף לָכֶם תִּבּוֹאֲתוּ אֲנִי
 26 יְהוָה אֱלֹהֵיכֶם׃ לֹא תֹאכְלוּ עַל־הַדָּם לֹא תִנְחָשׁוּ
 27 וְלֹא תַעֲוֹנֻנוּ׃ לֹא תִקְפוּ פֶּאת רֵאשֵׁיכֶם וְלֹא
 28 תִשְׁחִית אֶת פֶּאת זִקְנְךָ׃ וְיִשְׂרַט לְנֶפֶשׁ לֹא תִהְיֶנּוּ
 בְּבִשְׂרֹכֶם וּכְרִמְכָת קַעֲקָע לֹא תִהְיֶנּוּ בְּכֶם אֲנִי
 29 יְהוָה׃ אַל־תִּחַלֵּל אֶת־בֵּיתְךָ לְהִזְנוּתָהּ וְלֹא־תִזְנֶה
 30 הָאָרֶץ וּמִלֹּאֶה הָאָרֶץ זִמָּה׃ אֶת־שִׁבְתִּי תִשְׁמְרוּ
 31 וּמִקֹּדְשֵׁי הַתֵּימָנוֹת אֲנִי יְהוָה׃ אַל־תִּפְּנוּ אֱלֹהֵי־אֲבֹת
 וְאֵל־הַיִּדְעָנִים אַל־תִּבְקְשׁוּ לְטַמְּאָהּ בָּהֶם אֲנִי
 32 יְהוָה אֱלֹהֵיכֶם׃ מִפְּנֵי שִׁיבָה תָקוּם וְהִדְרַת פָּנֵי זָקֵן
 33 וְיִרְאֵת מֵאֹלֶיךָ אֲנִי יְהוָה׃ ׀ רִבְעִי (ששׁ) וְכִי־
 34 יָגוּר אִתְּךָ גֵּר בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ׃ בְּאֶזְרַח
 מִבְּמִי יְהִי לָכֶם הַגֵּר׃ הַגֵּר אִתְּכֶם וְאַהֲבֵיתָ לוֹ
 כַּמּוֹד כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרָיִם אֲנִי
 35 יְהוָה אֱלֹהֵיכֶם׃ לֹא־תַעֲשׂוּ עוֹל בְּמִשְׁפָּט בְּמִדָּה
 36 בְּמִשְׁקָל וּבְמִשׁוּרָה׃ מֵאֲזִנִּי צֶדֶק אֲבִנִי־צֶדֶק
 אֵיפֶת צֶדֶק וְהָיָן צֶדֶק יְהִי לָכֶם אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מִמִּצְרָיִם׃

of tree bearing edible fruit, then shall ye count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you, it shall not be eaten of. 24. But in the fourth year shall all its fruit be holy for praisegiving unto the LORD. 25. And in the fifth year shall ye eat of its fruit, in order that it may increase unto you its productiveness: I am the LORD your God. 26. Ye shall not eat upon the blood;^a nor shall not use enchantment, nor observe times. 27. Ye shall not cut round the corners of your heads, neither shalt thou destroy the corners of thy beard. 28. And for the dead ye shall not make any cuttings in your flesh; and any etched in writing you shall not fix on yourselves: I am the LORD. 29. Do not profane thy daughter, to cause her to be a prostitute; lest the land fall to prostitution, and the land become full of wickedness. 30. My sabbaths ye shall keep, and my sanctuary ye shall reverence: I am the LORD. 31. Turn not unto them that have familiar spirits, and unto wizards; seek (them) not, to be defiled by them: I am the LORD your God. 32. Before the hoary head thou shalt rise up, and honour the face of the old man; and be afraid of thy God: I am the LORD.*

33. And if a stranger sojourn with thee in your land, ye shall not vex him. 34. As one born in the land among you, shall be unto you the stranger that sojourneth with you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God. 35. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. 36. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, who have brought you forth out of the

^a This is variously explained; but WESSELI supposes that it was customary among heathens to eat upon the spot where the blood had run, from some superstitious notions; hence the Israelites were prohibited to follow this practice.

37 ושמרתם את כל חקתי ואת כל משפטי

חמישי

פ

ועשיתם אתם אני יהוה :

ב

2

וידבר יהוה אל משה לאמר : ואל בני ישראל

תאמר איש איש מבני ישראל ומן הגר הגר

בארץ אשר יהיו מורעו למלך מות יומת

עם הארץ ירגמרו באבן : ואני אתן את פני

3

באיש החורא והכרתי אתו מקרב עמו כי

מורעו נתן למלך למען טמא את מקדשי

ולחלל את שם קדשי : ואם העלם ועלמו

4

עם הארץ את עיניהם מן האיש החורא בתתו

מורעו למלך לבלתי המית אתו : ושמתי אני

5

את פני באיש החורא ובמשפחתו והכרתי

אתו ואת כל הזנים אחרי לזנות אחרי המלך

מקרב עמם : והנפש אשר תפנה אל האבת

6

ואל הידענים לזנות אחריהם ונתתי את פני

בנפשי החורא והכרתי אתו מקרב עמו :

והתקדשתם והייתם קדשים כי אני יהוה

7

אלהיכם : ושמרתם את חקתי ועשיתם אתם

8

אני יהוה מקדשכם : כי איש איש אשר יקלל

9

את אביו ואת אמו מות יומת אביו ואמו קלל

דמיו בו : ואיש אשר ינאף את אשת איש

10

* ששי (שביעי במחורין)

land of Egypt. 37. Ye shall then observe all my statutes, and all my ordinances, and do them: I am the LORD.*

CHAP. XX. 1. And the LORD spoke unto Moses, saying,

2. And to the children of Israel thou shalt say, Whatsoever man of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, shall surely be put to death; the people of the land^a shall stone him with stones. 3. And I will set my face against that man, and I will cut him off from among his people; because of his seed he hath given unto Molech, in order to defile my sanctuary,^b and to profane my holy name. 4. And if the people of the land should hide their eyes from that man, when he giveth of his seed unto Molech, so as not to kill him: 5. Then will I set my face against that man, and against his family, and will cut him off, and all that go astray after him, to go astray after Molech, from among their people. 6. And the person that turneth after such as have familiar spirits, and after wizards, to go astray after them,—then will I set my face against that person, and will cut him off from among his people. 7. Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.* 8. And ye shall keep my statutes, and do them: I am the LORD who sanctify you. 9. For every one that curseth his father or his mother shall be put to death: his father or his mother he hath cursed, his blood shall be upon him. 10. And if there be a man that committeth adultery with a man's wife, that committeth adultery

^a עַם הָאָרֶץ rendered above, iv. 27, "common people," includes all Israelites except the king, the high priest, and the great sanhedrin of seventy-one.

^b Whatever acts tend to withdraw the people from the worship of God, or to divert any thing to the service of idols, is a profanation of the divine Majesty who promised to dwell in Israel. If then a man devotes his offspring to the fire of Molech he profanes the children of

אֲשֶׁר יִנָּאֵף אֶת-אִשָּׁת רֵעֵהוּ מוֹת-יוּמָת הַנָּאֵף
 11 וְהִנָּאֵפָת: וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת-אִשָּׁת אָבִיו
 עֲרוֹת אָבִיו גִּלָּה מוֹת-יוּמָתוֹ שְׁנֵיהֶם דְּמִיָּהֶם
 12 בָּם: וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת-בִּלְתּוֹ מוֹת יוּמָתוֹ
 13 שְׁנֵיהֶם הַתָּלַל עָשׂוּ דְּמִיָּהֶם בָּם: וְאִישׁ אֲשֶׁר
 יִשְׁכַּב אֶת-זָכָר מִשְׁכָּבִי אִשָּׁה הַזֹּעֵבָה עָשׂוּ
 14 שְׁנֵיהֶם מוֹת יוּמָתוֹ דְּמִיָּהֶם בָּם: וְאִישׁ אֲשֶׁר
 יִקַּח אֶת-אִשָּׁה וְאֶת-אִמָּהּ זִמָּה הוּא כְּאִשׁ יִשְׁרָפוּ
 אֹתוֹ וְאֶת-לֶחֶן וְלֹא-תִהְיֶה זִמָּה בְּתוֹכֶכֶם:
 15 וְאִישׁ אֲשֶׁר יִהְיֶן שְׁכָבְתוֹ בִּבְהֶמָה מוֹת יוּמָת
 16 וְאֶת-הַבְּהֶמָה תִּהְרֹגוּ: וְאִשָּׁה אֲשֶׁר תִּתְקַבֵּב
 אֶל-כָּל-בְּהֶמָה לְרַבְּעָה אֹתָהּ וְהִרְוִיתָ אֶת-
 הָאִשָּׁה וְאֶת-הַבְּהֶמָה מוֹת יוּמָתוֹ דְּמִיָּהֶם
 17 בָּם: וְאִישׁ אֲשֶׁר-יִקַּח אֶת-אֲחֵרָתוֹ בֶּת-אָבִיו אֹז
 בֶּת-אִמּוֹ וְרָאָה אֶת-עֲרוּרָתָהּ וְהִיא רַתְּרָאָה אֶת-
 עֲרוּתוֹ חֶסֶד הוּא וְנִכְרְתוּ לְעֵינֵי בְנֵי עַמָּם עֲרוֹת
 18 אַחֲרָיו גִּלָּה עֹנֵו יִשָּׂא: וְאִישׁ אֲשֶׁר-יִשְׁכַּב אֶת-
 אִשָּׁה דָּוָה וְגִלָּה אֶת-עֲרוּרָתָהּ אֶת-מִקְבָּהּ הַיְעָרָה
 וְהוּא גִלָּתָהּ אֶת-מִקְוֹר דְּמִיָּהּ וְנִכְרְתוּ שְׁנֵיהֶם
 19 מִקְרָב עַמָּם: וְעֲרוֹת אַחֲזוֹת אִמָּךְ וְאַחֲזוֹת אָבִיךָ
 לֹא תִגְלֶה כִּי אֶת-שְׂאֵרוֹ הַיְעָרָה עֹנָם יִשָּׂאוּ:

with his neighbour's wife: then shall the adulterer be put to death, together with the adulteress. 11. And the man that lieth with his father's wife, hath uncovered his father's nakedness: both of them shall be put to death, their blood shall be upon them. 12. And if a man lie with his daughter-in-law, both of them shall be put to death; they have committed unnatural incest, their blood shall be upon them. 13. And if a man lie with a male, as they lie with a woman, both of them have committed an abomination: they shall be put to death; their blood shall be upon them. 14. And if a man take a woman and her mother, it is wickedness: in fire shall they burn him and them; that there be no wickedness among you. 15. And the man that lieth with a beast shall be put to death: and the beast also shall ye slay. 16. And if a woman approach unto any beast and lie down thereto, then shalt thou kill the woman, and the beast: they shall be put to death; their blood shall be put upon them. 17. And if a man take his sister, the daughter of his father, or the daughter of his mother, and he see her nakedness, and she see his nakedness; it is a disgraceful incest; and they shall be cut off before the eyes of their people: the nakedness of his sister hath he uncovered; he shall bear his iniquity. 18. And if a man lie with a woman suffering of her separation, and uncover her nakedness, and he lay open her fountain, and she uncover the fountain of her blood: then shall both of them be cut off from the midst of their people. 19. And the nakedness of thy mother's sister, or of thy father's sister thou shalt not uncover; for his near of kin he uncovereth: they shall bear their iniquity. 20. And the man

the covenant, given to him by God, to an object abhorrent to the Deity, whilst at the same time his example, should he remain unpunished, would lead others to acts of wickedness, though they should not reach the greatness of his transgression.

20 וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת-דָּדוֹ עֲרוֹנָת דָּדוֹ גִּלָּה

21 חֲטָאִים יִשְׂאוּ עֲרִירִים יָמָתוּ׃ וְאִישׁ אֲשֶׁר יִקַּח

אֶת-אִשְׁתּוֹ אָחִיו נָדָה הוּא עֲרוֹנָת אָחִיו גִּלָּה

22 עֲרִירִים יִהְיוּ׃ וְשָׁמַרְתֶּם אֶת-כָּל-חֻקֹּתַי וְאֶת-

כָּל-מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם וְלֹא-תִקְיֹא אֶתְכֶם

הָאָרֶץ אֲשֶׁר אֲנִי מְבִיא אֶתְכֶם שָׁמָּה לְשִׁבּוֹת

23 בָּהּ׃ וְלֹא תֵלְכוּ בַחֲקֹת הַגּוֹי אֲשֶׁר-אֲנִי מִשְׁלַח

מִפְּנֵיכֶם כִּי אֶת-כָּל-אֱלֹהֵי עֲשׂו וְאַקְזָן בָּם׃

24 וְאָמַר לָכֶם אַתֶּם הַתִּירְשׁוּ אֶת-אֲדָמָתָם וְאֲנִי

אֶתְנַנֶּה לָכֶם לְרִשְׁתָּהּ אֹתָהּ אֶרֶץ זָבֹת חֶלֶב וּדְבָשׁ

אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר-הִבְדַּלְתִּי אֶתְכֶם מִן-

25 הָעַמִּים׃ וְהִבְדַּלְתֶּם בֵּין-הַבְּהֵמָה הַטְּהוֹרָה

לַטְּמֵאָה וּבֵין-הָעוֹף הַטָּמֵא לַטָּהוֹר וְלֹא-תִשְׁקְצוּ

אֶת-נַפְשֹׁתֵיכֶם בַּבְּהֵמָה וּבָעוֹף וּבְכָל אֲשֶׁר

הִתְרַמַּשׁ הָאֲדָמָה אֲשֶׁר-הִבְדַּלְתִּי לָכֶם לַטְּמֵא׃

26 וְהֵייתֶם לִי קְדוֹשִׁים כִּי קָדוֹשׁ אֲנִי יְהוָה וְאַבְדַּלְתֶּם

27 אֶתְכֶם מִן-הָעַמִּים לְהִיּוֹת לִי׃ וְאִישׁ אֹו-אִשָּׁה

כִּי-יִהְיֶה בָהֶם אוֹב אוֹ יִדְעֹנִי מוֹת יוֹמָתוֹ בְּאֶבֶן

יִרְגְּמוּ אֹתָם דְּמֵיהֶם בָּם׃ פ

כא וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה אָמַר אֶל-הַכֹּהֲנִים בְּנֵי

אֶהְרֹן וְאָמַרְתֶּם אֲלֵהֶם לִנְפֹשׁ לֹא-יִטְמָא בְּעַמְּיוֹ׃

that lieth with his uncle's wife, hath uncovered his uncle's nakedness: their sin shall they bear; childless shall they die. 21. And if a man do take his brother's wife, it is an abominable act: the nakedness of his brother hath he uncovered; childless shall they remain. 22. And keep ye all my statutes, and all my ordinances, and do them: that the land, whither I bring you to dwell therein, may not vomit you forth.* 23. And ye shall not walk in the manners of the nation which I cast out before you: for all these things they committed, and therefore I felt loathing for them. 24. And I said unto you, Ye shall possess their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Eternal your God, who have separated you from the nations.* 25. Ye shall therefore make a difference between the clean beast and the unclean, and between the unclean fowl and the clean: and ye shall not make your souls abominable by the beast, or by the fowl, or by any manner of thing that creepeth on the ground, which I have separated for you as unclean. 26. And ye shall be holy unto me, for I the LORD am holy, and I have separated you from the nations, that ye should be mine. 27. And if there be among men or women one that hath a familiar spirit, or that is a wizard, they^a shall be put to death; with stones shall they stone them, their blood shall be upon them.

EMORE.
CHAP. XXI. 1. And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, None (of them) shall defile himself on the dead, among his people: 2. But on his kin, that is near

^a The plural is again used here after the singular, though preceded by the disjunctive "or;" and seems thus to say, that if there be many guilty of this sin, they shall all be punished alike.

- 2 בִּי אִם-לִשְׂאֹרוֹ תִקְרַב אֵלָיו לְאִמּוֹ וּלְאָבִיו וּלְבָנוֹ
3 וּלְבִתּוֹ וּלְאָחִיו: וּלְאֶחָתוֹ הַבְּתוּלָה הַקְּרוֹבָה אֵלָיו
4 אֲשֶׁר לֹא-הָיְתָה לְאִישׁ לָהּ יִטְמָא: לֹא יִטְמָא
5 בַּעַל בְּעַמּוּי לְהַחֲלוֹ: לֹא-יִקְרַחַהּ קִרְחָהּ בְּרֹאשָׁם
וּפִאֶת זָקָנָם לֹא יַגְלִחוּ וּבְכֶשֶׁד לֹא יִשְׁרְטוּ
6 שְׂרָטָת: קֹדְשִׁים יִהְיוּ לֵאלֹהֵיהֶם וְלֹא יַחֲלִלוּ
שֵׁם אֱלֹהֵיהֶם כִּי אֶת-אִשִּׁי יְהוָה לֶחֶם אֱלֹהֵיהֶם
7 הֵם מִקְרִיבִם וְהֵיוּ קֹדֶשׁ: אִשָּׁה זֹנָה וַחֲלָלָהּ
לֹא יִקְחוּ וְאִשָּׁה גְרוּשָׁה מֵאִשָּׁה לֹא יִקְחוּ
8 בִּי-קֹדֶשׁ הוּא לֵאלֹהֵיו: וְקִדְּשׁוּהוּ כִּי-אֶת-לֶחֶם
אֱלֹהִים הוּא מִקְרִיב קֹדֶשׁ יִהְיֶה-לָּךְ בִּי קֹדֶשׁ
9 אֲנִי יְהוָה מִקְדָּשְׁכֶם: וּבֵת אִישׁ כֹּהֵן בִּי
תִּחַל לְזָנוֹת אֶת-אֲבִיהָ הִיא מִחֲלָלָת בָּאִשׁ
10 תִּשְׂרָף: ׀ וְהַכֹּהֵן הַגָּדוֹל
מֵאָחִיו אֲשֶׁר-יוֹצֵק עַל-רֹאשׁוֹ שֵׁמֶן הַמִּשְׁחָה
וּמֵלֵא אֶת-יָדוֹ לְלָבֵשׁ אֶת-הַבְּגָדִים אֶת-רֹאשׁוֹ
11 לֹא יַפְדֶּעַ וּבִגְדָיו לֹא יַפְרֹם: וְעַל כָּל-נִפְשֹׁת
12 מִת לֹא יָבֹא לְאָבִיו וּלְאִמּוֹ לֹא יִטְמָא: וּמִן-
הַמִּקְדָּשׁ לֹא יֵצֵא וְלֹא יַחֲלִיל אֶת מִקְדָּשׁ אֱלֹהֵיו
כִּי גִזֵּר שֵׁמֶן מִשְׁחַת אֱלֹהֵיו עָלָיו אֲנִי יְהוָה:
13 וְהוּא אִשָּׁה בְּתוּלָה יָקָח: אֶלְמָנָה וּגְרוּשָׁה
14

* יקרחו קרי

unto him, (that is,) on his mother, and on his father, and on his son, and on his daughter, and on his brother, 3. And on his sister that is a virgin, that is nigh unto him, who hath had no husband; on her may he defile himself. 4. The chief man among his people shall not defile himself, to be profaned thereby. 5. They shall not make any baldness upon their head, and the corner of their beard they shall not shave off, and in their flesh they shall not make any cutting. 6. Holy shall they be unto their God, and they shall not profane the name of their God: for the fire offerings of the LORD, the bread of their God, do they offer, they shall therefore be holy. 7. A woman that is a harlot, or profaned, shall they not take; and a woman put away from her husband shall they not take: for holy^a is he unto his God. 8. And thou shalt sanctify him;^b for the bread of thy God doth he offer: holy shall he be unto thee; for I the LORD, who sanctify you, am holy. 9. And if the daughter of any priest profane herself by committing incest, her father doth she profane: she shall be burnt with fire.

10. And the priest that is highest among his brethren, upon whose head the anointing oil hath been poured, and who hath been consecrated to put on the garments, shall not let the hair of his head grow long, and his clothes he shall not rend; 11. Neither shall he go in to any dead body; even on his father, and on his mother shall he not defile himself. 12. And out of the sanctuary shall he not go, that he may not profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD. 13. And he shall take a wife in her virgin state. 14. A widow, or a divorced woman, or one pro-

^a *i. e.* Each individual priest.

^b "Sanctify him even against his will, so that if he will not put away such a woman as just mentioned, compel him by punishment to do so. Holy shall he be to thee, that is, look upon him as holy, to commence

סב ויקרא כא כב אמר

וּחִלְלָה זֹנֶה אֶת-אֵלֶּה לֹא יִקַּח כִּי אִם-בְּתוּלָה
15 מֵעַמּוּי יִקַּח אִשָּׁה: וְלֹא-יַחֲלֹל זָרְעוֹ בְּעַמּוּי כִּי
16 אֲנִי יְהוָה מְקַדְּשׁוֹ: ס שני וידבר
17 יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-אַהֲרֹן לֵאמֹר
אִישׁ מִזֶּרְעֶךָ לְדֹרֹתָם אֲשֶׁר יְהִי בֹ מוֹם לֹא
18 יִקְרָב לְהִקְרִיב לֶחֶם אֱלֹהִיו: כִּי כָל-אִישׁ אֲשֶׁר-
בֹ מוֹם לֹא יִקְרָב אִישׁ עוֹר אֹ פֶסֶח אֹ חֶרֶם
19 אֹ שָׂרוּעַ: אֹ אִישׁ אֲשֶׁר-יִהְיֶה בֹ שֹׁבֵר רִגְלֹ
20 אֹ שֹׁבֵר יָד: אֹ-גִבֵּן אֹ-דֹק אֹ הַתְּכַלֵּל בְּעֵינָיו
21 אֹ גֶרֶב אֹ יִלְפֶת אֹ מְרוּחַ אֲשָׁף: כָּל-אִישׁ אֲשֶׁר-
בֹ מוֹם מִזֶּרַע אֲהַרֹן הַכֹּהֵן לֹא יֵגֵשׁ לְהִקְרִיב אֶת-
אִשִּׁי יְהוָה מוֹם בֹ אֶת לֶחֶם אֱלֹהִיו לֹא יֵגֵשׁ
22 לְהִקְרִיב: לֶחֶם אֱלֹהִיו מִקְדָּשֵׁי הַקִּדְשִׁים וּמִן-
23 הַקִּדְשִׁים יֹאכֵל: אֵךְ אֶל-הַפְּרִכָּת לֹא יָבֹא וְאֶל-
הַמִּזְבֵּחַ לֹא יֵגֵשׁ כִּי-מוֹם בֹ וְלֹא יַחֲלֹל אֶת-
24 מִקְדָּשִׁי כִּי אֲנִי יְהוָה מְקַדְּשָׁם: וידבר מֹשֶׁה אֶל-
אַהֲרֹן וְאֶל-בָּנָיו וְאֶל-כָּל-בְּנֵי יִשְׂרָאֵל: פ

כב ¹/₂ וידבר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-אַהֲרֹן
וְאֶל-בָּנָיו וְיִנָּזְרוּ מִקְדָּשִׁי בְּנֵי-יִשְׂרָאֵל וְלֹא יַחֲלֹלוּ
אֶת-שֵׁם קָדְשִׁי אֲשֶׁר הֵם מְקַדְּשִׁים לִי אֲנִי יְהוָה:
3 אֵמֹר אֲלֵהֶם לְדֹרֹתֵיכֶם כָּל-אִישׁ אֲשֶׁר-יִקְרָב

faned, or a harlot, these shall he not take; but a virgin of his own people shall he take for wife. 15. And he shall not profane his seed among his people; for I, the Lord, do sanctify him.*

16. And the Lord spoke unto Moses, saying, 17. Speak unto Aaron, saying, Whosoever of thy seed in their generations it be on whom there is any blemish, shall not approach to offer the bread of his God. 18. For whatsoever man it be that hath a blemish, shall not approach: a blind, or a lame man, or one that hath a flattened nose, or any one of whose limbs is too long, 19. Or a man who hath a broken foot, or a broken hand, 20. Or a crookbacked, or a dwarf, or one that hath a blemish in his eye, or the itch, or the scurvy, or the testicles broken. 21. Every man in whom there is a blemish, of the seed of Aaron the priest, shall not come nigh to offer the fire offerings of the Lord: there is a blemish on him; he shall not come nigh to offer the bread of his God. 22. The bread of his God, both of the most holy, and of the holy things he may eat. 23. Only unto the veil, and unto the altar shall he not come nigh; because there is a blemish on him: that he profane not my holy things; for I the Lord do sanctify them. 24. And Moses spoke thus unto Aaron, and to his sons, and unto all the children of Israel.

CHAP. XXII. 1. And the Lord spoke unto Moses, saying,

2. Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, (so that they profane not my holy name) which^a they hallow unto me: I am the Lord. 3. Say unto them, In your generations, if there be any man of all your

as the first in every thing, and to be the first to say the blessing at the table."—RASHI.

^a This refers back "to the holy things of the children of Israel."

- מִכָּל־זֶרַעְכֶם אֶל־הַקֹּדְשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי־
 יִשְׂרָאֵל לַיהוָה וְטָמְאוּהוּ עָלָיו וְנִכְרְתָה הַנֶּפֶשׁ
 4 הַהִוא מִלִּפְנֵי אֲנִי יְהוָה: אִישׁ אִישׁ מִזֶּרַע אֶהְרֹן
 וְהָיָה צָרָנָה אוֹ זָב בַּקֹּדְשִׁים לֹא יֹאכַל עַד אֲשֶׁר
 יִטְהַר וְהִנָּלַע בְּכָל־טָמְא־נֶפֶשׁ אוֹ אִישׁ אֲשֶׁר־
 5 תֵּצֵא מִמֶּנּוּ שִׁכְבַּת־זָרַע: אוֹ־אִישׁ אֲשֶׁר יִנָּע בְּכָל־
 שְׂרָץ אֲשֶׁר יִטְמָא־לוֹ אוֹ בְּאָדָם אֲשֶׁר יִטְמָא־
 6 לוֹ לְכָל טָמְאוּתוֹ: נֶפֶשׁ אֲשֶׁר הִגַּעַ־בוֹ וְטָמְאָה
 עַד־הָעֶרֶב וְלֹא יֹאכַל מִן־הַקֹּדְשִׁים כִּי אִם־
 7 רַחֲמֵן בָּשָׂרוֹ בָּמִים: וּבֹא הַשֶּׁמֶשׁ וְטָהַר וְאַחֲרֵי
 8 יֹאכַל מִן־הַקֹּדְשִׁים כִּי לַחֲמוֹ הָיָה: נִבְלָה
 9 וְטִרְפָּה לֹא יֹאכַל לְטָמְאָה־בָּהּ אֲנִי יְהוָה: וְשִׁמְרוּ
 אֶת־מִשְׁמְרֹתַי וְלֹא־יִשְׁאַוּ עָלָיו חֲטֵא וּמָתוּ בּוֹ
 10 כִּי יִחַלְלֻהוּ אֲנִי יְהוָה מְקַדָּשִׁם: וְכָל־זֶרֶ לֹא־
 יֹאכַל קֹדֶשׁ רְמוּשָׁב כִּהְיוּ וְשָׂכִיר לֹא־יֹאכַל קֹדֶשׁ:
 11 וְכִהְיוּ בְּיִקְנִיָּה נֶפֶשׁ קִנְיָן בְּסָפּוֹ הָיָה יֹאכַל בּוֹ
 12 וַיֵּלֶד בֵּיתוֹ הֵם יֹאכְלוּ בְּלַחֲמוֹ: וּבֵת־כִּהְיוּ כִּי
 תִהְיֶה לְאִישׁ זָר הָיָה בְּתֵרוּמַת הַקֹּדְשִׁים לֹא
 13 תֹאכַל: וּבֵת־כִּהְיוּ כִּי תִהְיֶה אֶלְמָנָה וּגְרוּשָׁה
 וְזָרַע אֵין לָהּ וְשִׁבָּה אֶל־בֵּית אֲבִיהָ בְּנִעוּרֶיהָ
 מִלֶּחֶם אֲבִיהָ תֹאכַל וְכָל־זֶרֶ לֹא־יֹאכַל בּוֹ:

seed, that approacheth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD. 4. What man soever of the seed of Aaron that is a leper, or hath a running issue, shall not eat of the holy things, until he be clean; and whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him; 5. Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man through whom he can be rendered unclean, through any kind of uncleanness which he hath; 6. The person that toucheth any such shall be unclean until evening, and he shall not eat of the holy things, unless he have bathed his flesh in water. 7. And when the sun hath set, he shall be clean; and afterward he may eat of the holy things; because it is his food. 8. That which dieth of itself, or is torn by beasts, he shall not eat, to defile himself therewith: I am the LORD. 9. And they shall keep my charge, lest they bear sin through it, and die therefore, if they profane it: I the LORD do sanctify them. 10. And no stranger^a shall eat of the holy thing: a sojourner^b of the priest, or a hired servant, shall not eat of the holy thing. 11. But if the priest buy a person with his money, then may he eat of it, and those that are born in his house, may eat of his bread. 12. And if the daughter of a priest be married unto a stranger, she may not eat of the offered holy things. 13. But the daughter of a priest, if she be a widow, or divorced, and have no child, and is returned unto her father's house as in her youth, may eat of her father's bread; but no stranger

^a One a stranger to the priesthood.

^b "By sojourner, is understood, a Hebrew servant, whose ear was bored, who stays till the jubilee; and by a hired servant, one who stays till the end of the sixth year."—RASHI. (See Exodus xxi.)

14 וְאִישׁ כִּי־יֵאָכֵל קֹדֶשׁ בְּשֹׁנְגָה וְיִסֵּף חֲמִשִּׁיתוֹ עָלָיו
 15 וְנָתַן לַכֹּהֵן אֶת־הַקֹּדֶשׁ : וְלֹא יִחַלְלוּ אֶת־קֹדֶשׁ בְּנֵי
 16 יִשְׂרָאֵל אֵת אֲשֶׁר־יָרִימוּ לַיהוָה : וְהֵשִׂאוּ אוֹתָם
 עֵינָן אֲשַׁמָּה בְּאֶכְלָם אֶת־קֹדְשֵׁיהֶם כִּי אֲנִי יְהוָה

מִקֹּדֶשׁ : פ שלישי

17 18 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־אַהֲרֹן
 וְאֶל־בָּנָיו וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
 אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר בְּיִשְׂרָאֵל
 אֲשֶׁר יִקְרִיב קָרְבָּנוֹ לְכָל־נִדְרֵיהֶם וּלְכָל־נִדְבוֹתָם
 19 אֲשֶׁר־יִקְרִיבוּ לַיהוָה לַעֲלֹה : לְרֹצְנֵכֶם הַמִּים
 20 זָכָר בַּבֶּקֶר בַּבְּשָׂבִים וּבַעֲזִים : כָּל אֲשֶׁר־בוֹ
 מוֹם לֹא תִקְרִיבוּ כִּי־לֹא לְרֹצוֹן יִהְיֶה לָכֶם :
 21 וְאִישׁ כִּי־יִקְרִיב זִבְח־שְׁלָמִים לַיהוָה לִפְלֹא־נֶדֶר
 אוֹ לַנִּדְבָה בַּבֶּקֶר אוֹ בַעֲזֵי הַמִּים יִהְיֶה לְרֹצוֹן
 22 כָּל־מוֹם לֹא יִהְיֶה־בוֹ : עֹרֹתָ אוֹ שָׁבוֹר אוֹ־חֲרוּץ
 אוֹ־יִפְלֹת אוֹ גָּרֵב אוֹ יִלְפָת לֹא־תִקְרִיבוּ אֵלָה
 לַיהוָה וְאִשָּׁה לֹא־תִתֶּנּוּ מֵהֶם עַל־הַמִּזְבֵּחַ
 23 לַיהוָה : וְשׁוֹר וְשָׂה שָׁרוּעַ וְקָלוּט נִדְבָה תַעֲשֶׂה
 24 אֹתוֹ וְלַגֵּדֶר לֹא יִרְצָה : וּמַעֲוֹן וְכִתּוּת וְנִתּוּק
 וְכִרּוֹת לֹא תִקְרִיבוּ לַיהוָה וּבִאֲרָצְכֶם לֹא תַעֲשׂוּ :
 25 וּמִיַּד בֶּן־גֵּזֶר לֹא תִקְרִיבוּ אֶת־לֶחֶם אֱלֹהֵיכֶם

shall eat thereof. 14. And if a man eat a holy thing unwittingly, then shall he add the fifth part thereof unto it, and shall restore unto the priest the holy thing. 15. And they shall not profane the holy things of the children of Israel, which they offer unto the LORD: 16. And load on themselves the iniquity of trespass, when they eat their holy things; for I the LORD do sanctify them.*

17. And the LORD spoke unto Moses, saying, 18. Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, If there be any man of the house of Israel, or of the strangers in Israel, that offereth his oblation, be it for any manner of vow, or for any manner of freewill offerings, which they may offer unto the LORD for a burnt offering: 19. Then shall it be, that it may be favourably received for you, a male without blemish, of the oxen, of the sheep, or of the goats. 20. Whatsoever hath a blemish shall ye not offer; for it will not be favourably received for you. 21. And when a man offereth a sacrifice of peace offering unto the LORD as a vow, or a freewill offering of the oxen or of the flock, it shall be without blemish to be accepted; no bodily defect shall be thereon. 22. A blind, or broken-limbed, or maimed animal, or one having a wen, or itch, or scurvy, ye shall not offer these unto the LORD, and a fire offering ye shall not make of them upon the altar unto the LORD. 23. And an ox or a lamb that hath a limb too long or too short, that mayest thou offer for a freewill^a offering; but for a vow it shall not be accepted. 24. And one that is bruised, or crushed, or broken, or cut in the testicles, ye shall not offer unto the LORD; and in your land ye shall not make the like. 25. And from a stranger's hand shall ye not offer the bread of

^a *i. e.* It may be devoted to the expenses of the temple, but not for a sacrifice.

- מִבֶּל־אֱלֹהִים כִּי מִשְׁחָתָם בָּהֶם מוֹם כֹּס לֹא יִרְצוּ
 26 לָבָם : ׀ וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה
 27 לֵאמֹר : שׂוּר אוֹב־שֵׁשׁב אוֹעֵז כִּי יוֹלֵד וְהִיא שִׁבְעַת
 יָמִים תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וְהָלָאָה יִרְצָה
 28 לְקַרְבָּן אִשָּׁה לַיהוָה : וְשׂוּר אוֹשָׁה אֹתוֹ וְאֶת־בָּנָו
 29 לֹא תִשְׁחָטוּ בַיּוֹם אַחֵר : וְכִי־תִזְבְּחוּ זִבְח־תּוֹרָה
 30 לַיהוָה לִרְצֹנְכֶם תִּזְבְּחוּ : בַּיּוֹם הַהוּא יֵאָכֵל לֹא־
 31 רֵתוֹתֵירוֹ מִמֶּנּוּ עַד־בֹּקֶר אֲנִי יְהוָה : וּשְׁמִרְתֶּם
 32 מִצְוֹתַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה : וְלֹא תַחֲלִלּוּ אֶת־
 שֵׁם קֹדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה
 33 מִקְדָּשְׁכֶם : הַמוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
 לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה : פ רַבִּיעַ
 כג 1 וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
 2 וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם
 3 מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדֵי : שֵׁשֶׁת יָמִים תַּעֲשֶׂה
 מְלֶאכֶה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבְתוֹן מִקְרָא־קֹדֶשׁ
 כָּל־מְלֶאכֶה לֹא תַעֲשׂוּ שַׁבַּת הוּא לַיהוָה בְּכָל־
 מוֹשְׁבֹתֵיכֶם : פ
 4 אֵלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ
 5 אֹתָם בְּמוֹעֲדָם : בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעַה
 עֶשֶׂר לַחֹדֶשׁ בֵּין הָעֲרֵבִים פֶּסַח לַיהוָה :

your God of any of these;^a because their corruption is on them, a bodily defect is on them : they shall not be accepted for you.^b

26. And the LORD spoke unto Moses, saying, 27. When a bullock, or a sheep, or a goat, is brought forth, then shall it remain seven days by its mother ; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD. 28. And whether it be cow or ewe, ye shall not kill her and her young both in one day. 29. And when ye offer a sacrifice of thanksgiving unto the LORD, offer it so that it may be favourably accepted of you. 30. On the same day it shall be eaten up ; ye shall leave none of it until the morning : I am the LORD. 31. And ye shall keep my commandments and do them : I am the LORD. 32. And ye shall not profane my holy name ; that I may be sanctified among the children of Israel : I am the LORD who sanctify you, 33. That brought you out of the land of Egypt, to be your God : I am the LORD.*

CHAP. XXIII. 1. And the LORD spoke unto Moses, saying,

2. Speak unto the children of Israel, and say unto them, The feasts of the LORD, which ye shall proclaim to be holy convocations,—my feasts are these : 3. Six days may work be done ; but the seventh day is the sabbath of rest, a holy convocation ; no work shall ye do thereon : it is the sabbath of the LORD in all your dwellings.

4. These are the feasts of the LORD, the holy convocations, which ye shall proclaim in their seasons. 5. On the fourteenth day of the first month, in the afternoon, is the passover lamb to be offered unto the LORD. 6. And on

^a No complaisance to a stranger to Israel could allow us to accept from him such an animal for sacrifice as was prohibited to us. Otherwise heathens were permitted to offer at the altar through the priest.

^b *i. e.* To make an atonement.

6 וּבַחֲמִשָּׁה עֶשְׂרֵי יוֹם לַחֹדֶשׁ הַזֶּה חַג הַמִּצּוֹת לַיהוָה

7 שִׁבְעַת יָמִים מִצּוֹת תֹּאכְלוּ: בַּיּוֹם הָרִאשׁוֹן מִקְרָא־

קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָתָא עֲבֹדָה לֹא תַעֲשׂוּ:

8 וְהִקְרַבְתֶּם אִשָּׁה לַיהוָה שִׁבְעַת יָמִים בַּיּוֹם

הַשְּׂבִיעִי מִקְרָא־קֹדֶשׁ כָּל־מְלָאכָתָא עֲבֹדָה לֹא

פ

תַּעֲשׂוּ:

9 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי

10

יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי־תָבֹאוּ אֶל־הָאָרֶץ

אֲשֶׁר אֲנִי נֹתֵן לָכֶם וּקְצַרְתֶּם אֶת־קְצִירָהּ

וְהִבֵּאתֶם אֶת־עֹמֶר רִאשִׁית קְצִירְכֶם אֶל־

הַכֹּהֵן: וְהִנִּיף אֶת־הָעֹמֶר לִפְנֵי יְהוָה לְרִצְוֹנְכֶם

11

12 מִמַּחֲרַת הַשָּׁבָת יִנִּיפּוּ הַכֹּהֵן: וַעֲשִׂיתֶם בַּיּוֹם

הַזֶּה יִנִּיפְכֶם אֶת־הָעֹמֶר בִּבֶּשׂ הַתְּמִים בֶּן־שְׁנָתוֹ

לְעֹלָה לַיהוָה: וּמִנָּחְתּוֹ שְׁנֵי עֶשְׂרֹנִים סֵלָת

13

כָּלוּלָה בַשֶּׁמֶן אִשָּׁה לַיהוָה רֵיחַ נִיחֹחַ וְנִסְכָּהּ

14 יַיִן רַבִּיעֵת הַקֵּין: וְלֶחֶם וְקָלִי וְכַרְמֶל לֹא

תֹּאכְלוּ עַד־עֶצֶם הַיּוֹם הַזֶּה עַד הִבֵּאתֶם אֶת־

קֶרְבֶּן אֱלֹהֵיכֶם חֲקֹת עוֹלָם לְרִצְוֹתֵיכֶם בְּכָל־

15 מִשְׁבְּתֵיכֶם: ס וּסְפַרְתֶּם לָכֶם

מִמַּחֲרַת הַשָּׁבָת מִיּוֹם הִבֵּאתֶם אֶת־עֹמֶר

16 הַתְּנוּפָה שִׁבְעַת שָׁבָתוֹת הַתְּמִימָת תִּהְיֶינָה: עַד

the fifteenth day of the same month is the feast of unleavened bread^a unto the LORD: seven days ye must eat unleavened bread. 7. On the first day ye shall have a holy convocation: ye shall do no servile work thereon. 8. And ye shall offer an offering made by fire unto the LORD seven days: on the seventh day is a holy convocation; ye shall do no servile work.

9. And the LORD spoke unto Moses, saying, 10. Speak unto the children of Israel, and say unto them, When ye shall have come into the land which I give unto you, and reap the harvest thereof, then shall ye bring an omer full of the first-fruits of your harvest unto the priest: 11. And he shall wave the omer before the LORD, that it may be accepted for you; on the morrow after the holy day^b shall the priest wave it. 12. And ye shall offer on the day when ye wave the omer, a male sheep without blemish of the first year for a burnt offering unto the LORD. 13. And the meat offering thereof shall be two tenth parts of fine flour mingled with oil, as an offering made by fire unto the LORD, for a sweet savour: with its drink offering of wine, the fourth part of a hin. 14. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day, until ye have brought the offering of your God: it shall be a statute for ever throughout your generations in all your dwellings.

15. And ye shall count unto you from the morrow after the holy day, from the day that ye bring the omer of the wave offering, (that) it be seven complete weeks: 16. Even

^a The word פסח in the preceding verse is evidently of a different signification from the feast of unleavened bread mentioned here; hence the word has been rendered according to RASHI: "The passover lamb," with the addition understood, "is to be offered;" of course the fifteenth day commencing the evening before is the feast of unleavened bread.

^b The word in HEBREW is שבת "the rest," which applies equally

- מִמִּחְרַת הַשַּׁבָּת הַשְּׂבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם
 17 וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה: מִמּוֹשְׁבֹתֵיכֶם
 תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתֵּים שָׁנִי עֶשְׂרֹנִים סֶלֶת
 18 תִּהְיֶינָה חֲמֵץ תֹּאפֶינָה בְּכוּרִים לַיהוָה: וְהִקְרַבְתֶּם
 עַל-הַלֶּחֶם שִׁבְעַת כִּבְשִׁים חֲמִימִם בְּנֵי שָׁנָה
 וּפֶר בֶּן-בֶּקָר אֶחָד וְאֵילָם שְׁנָיִם יִהְיוּ עֹלָה לַיהוָה
 וּמִנְחָתָם וְנִסְכֵיהֶם אִשָּׁה רִיח־נִיחָח לַיהוָה:
 19 וַעֲשִׂיתֶם שְׁעִיר-עֲזִים אֶחָד לַחֲטָאת וּשְׁנֵי
 20 כִבְשִׁים בְּנֵי שָׁנָה לִזְבַּח שְׁלָמִים: וְהִנִּיף הַכֹּהֵן וְ
 אֹתָם עַל לֶחֶם הַבִּכּוּרִים תְּנוּפָה לִפְנֵי יְהוָה עַל-
 21 שְׁנֵי כִבְשִׁים קֹדֶשׁ יִהְיוּ לַיהוָה לַכֹּהֵן: וּקְרֹאתֶם
 בַּעֲצֵם הַיּוֹם הַזֶּה מִקְרֵא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-
 מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם בְּכָל-
 22 מוֹשְׁבֹתֵיכֶם לְדֹרֹתֵיכֶם: וּבִקְצֹרְכֶם אֶת-קִצִּיר
 אֲרָצְכֶם לֹא-תִבְלֶה פֶּאֶת שָׂדֶךְ בִּקְצֹרֶךְ וּלְקַט
 קִצִּירֶךְ לֹא תִלְקֹט לָעֵנִי וּלְגֵר תַּעֲזֹב אֹתָם אֲנִי
 יְהוָה אֱלֹהֵיכֶם:
 23 וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-
 24 בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ הַשְּׂבִיעִי בְּאַחַד
 לַחֹדֶשׁ יִהְיֶה לָכֶם שְׁבֻעוֹן וּזְכוֹן הַתְּרוּעָה
 25 מִקְרֵא-קֹדֶשׁ: כָּל-מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ

חמישי

פ

unto the morrow after the seventh week shall ye number fifty days; and ye shall then offer a new meat offering unto the LORD. 17. Out of your own habitations ye shall bring two wave loaves of two tenth parts; of fine flour shall they be; leavened shall they be baked; they are the firstfruits unto the LORD. 18. And ye shall offer with the bread seven sheep without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, with their drink offerings, an offering made by fire, of a sweet savour unto the LORD. 19. And ye shall sacrifice one he-goat for a sin offering, and two sheep of the first year for a sacrifice of peace offering. 20. And the priest shall make with them together with the bread of the firstfruits a waving before the LORD, together with the two sheep: holy shall they be to the LORD for the priest. 21. And ye shall proclaim on the self-same day, that it may be a holy convocation unto you; no servile work shall ye do: it shall be a statute for ever in all your dwellings throughout your generations. 22. And when ye reap the harvest of your land, thou shalt not cut away altogether the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest; unto the poor, and to the stranger shalt thou leave them: I am the LORD your God.*

23. And the LORD spoke unto Moses, saying, 24. Speak unto the children of Israel, saying, In the seventh month, on the first day of the month, shall ye have a sabbath, a (day of) memorial of sounding the cornet, a holy convocation. 25. No servile work shall ye do: and ye shall offer an offering made by fire unto the LORD.

well to the strict holy days, when no work is to be done, as to the weekly day of rest, the sabbath proper. It refers in this verse to the second day of the Passover, from which, till the Pentecost, are forty-nine days. Otherwise the word שבת signifies also "week," probably because each week has one sabbath.

26 והקרבתם אשה ליהוה : ס וידבר

27 יהוה אל-משה לאמר : אֵךְ בַּעֲשׂוֹר לַחֹדֶשׁ

הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפּוּרִים הוּא מִקְרָא-קֹדֶשׁ

יְהִי לָכֶם וְעָנִיתֶם אֶת-נַפְשֵׁיכֶם וְהִקְרַבְתֶּם

28 אִשָּׁה לַיהוָה : וְכָל-מְלָאכָה לֹא תַעֲשׂוּ בַעֲצֵם

הַיּוֹם הַזֶּה כִּי יוֹם כִּפּוּרִים הוּא לְכַפֵּר עֲלֵיכֶם

29 לִפְנֵי יְהוָה אֱלֹהֵיכֶם : כִּי כָל-הַנֶּפֶשׁ אֲשֶׁר לֹא-

תַּעֲנֶה בַעֲצֵם הַיּוֹם הַזֶּה וְנִכְרְתָה מֵעַמִּיהָ :

30 וְכָל-הַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה כָל-מְלָאכָה בַעֲצֵם

הַיּוֹם הַזֶּה וְהִאֲבֹרְתִי אֶת-הַנֶּפֶשׁ הַהוּא מִקְרַב

31 עִמָּה : כָּל-מְלָאכָה לֹא תַעֲשׂוּ חֲקַת עוֹלָם

32 לְדֹרֹתֵיכֶם בְּכֹל מִשְׁבְּחֵיכֶם : שִׁבְתַּת שְׁבֻתוֹן

הוּא לָכֶם וְעָנִיתֶם אֶת-נַפְשֵׁיכֶם בַּתְּשׁוּעָה

לַחֹדֶשׁ בַּעֲרֹב מֵעֶרֶב עַד-עֶרֶב תִּשְׁבְּתוּ

שְׁבֻתְכֶם : פ ששי

33 וידבר יהוה אל-משה לאמר : דבר אל-בְּנֵי
34 יִשְׂרָאֵל לֵאמֹר בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ

הַשְּׁבִיעִי הַזֶּה חֹג הַסְּכוּת שִׁבְעַת יָמִים לַיהוָה :

בַּיּוֹם הָרִאשׁוֹן מִקְרָא-קֹדֶשׁ כָּל-מְלָאכָה עֲבֹדָה

35 לֹא תַעֲשׂוּ : שִׁבְעַת יָמִים תִּקְרִיבוּ אִשָּׁה לַיהוָה

36 בַּיּוֹם הַשְּׁמִינִי מִקְרָא-קֹדֶשׁ יְהִי לָכֶם

26. And the LORD spoke unto Moses, saying, 27. But on the tenth day of this seventh month is the day of atonement, a holy convocation shall it be unto you; and ye shall fast,^a and ye shall offer an offering made by fire^b unto the LORD. 28. And no work^c shall ye do on this same day; for it is a day of atonement, to make an atonement for you before the LORD your God. 29. For whatsoever person it be that fasteth not on this same day, shall be cut off from among his people. 30. And if there be any person that doeth any work on this same day, then will I destroy the same soul from among his people. 31. No manner of work shall ye do; it shall be a statute for ever throughout your generations, in all your dwellings. 32. A sabbath of rest it shall be unto you, and ye shall fast: on the ninth day of the month at evening (shall ye begin), from evening unto evening, shall ye celebrate your sabbath.*

33. And the LORD spoke unto Moses, saying, 34. Speak unto the children of Israel, saying, On the fifteenth day of this seventh month, shall be the feast of tabernacles for seven days unto the LORD. 35. On the first day shall be a holy convocation: no servile work shall ye do. 36. Seven days shall ye offer an offering made by fire unto the LORD: on the eighth day shall be a holy convocation unto you;

^a HEB. "Ye shall afflict your persons;" but this phrase is always employed as synonymous with צום used in the prophetic books, but not found in the Pentateuch, simply as fasting. It is perhaps also more comprehensive, as on the day of atonement all indulgences of whatever kind are prohibited.

^b The offering is specified in the parallel passages, above, chap. xvi., and Numbers, chap. xxix. 7-11.

^c Not even the preparation of food, which is permitted on other holy days; this being equal to the usual sabbath a שבת שבתון a day of rest in the highest degree.

- והקרבנתם אישה ליהוה עצרת הוא כל-
 37 מלאכת עבודה לא תעשו: אלה מועדי יהוה
 אשר תקראו אתם מקראי קדש להקריב
 אישה ליהוה עלה ומנחה זבח ונסכים ודבריום
 38 ביום: מלבד שבתות יהוה ומלבד מתנותיכם
 ומלבד כל נדריכם ומלבד כל נדבותיכם
 39 אשר תהגו ליהוה: אך בחמשה עשר יום
 לחדש השביעי באספכם את תבואת הארץ
 תחגו את חגי יהוה שבעת ימים ביום הראשון
 40 שבתון וביום השמיני שבתון: ולקחתם לכם
 ביום הראשון פרי עץ הדר כפת תמרים וענף
 עץ עבות וערבי נחל ושמחתם לפני יהוה
 41 אלהיכם שבעת ימים: וחתם אתו חג ליהוה
 שבעת ימים בשנה תקח עולם לדורותיכם
 42 בחדש השביעי תחגו אותו: בסכת תשב
 שבעת ימים כל האזרח בישראל ישב
 43 בסכת: למען ידעו דרתיכם כי בסכות הושבתי
 את בני ישראל בהוציא אותם מארץ מצרים
 44 אני יהוה אלהיכם: וידבר משה את מעדי
 יהוה אל בני ישראל: פ שביע
- כד
 1
 2 וידבר יהוה אל משה לאמר: צו את בני ישראל

and ye shall offer an offering made by fire unto the LORD, it is a solemn assembly; no servile work shall ye do. 37. These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, burnt offering, and meat offering, sacrifice, and drink offerings, every thing upon its day: 38. Beside the sabbaths^a of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye may give unto the LORD. 39. But on the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep the feast of the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. 40. And ye shall take unto yourselves^b on the first day the fruit of the tree hadar,^c branches of palm trees, and the boughs of the myrtle tree, and willows of the brook; and ye shall rejoice before the LORD your God seven days. 41. And ye shall keep it a feast unto the LORD seven days in the year; it shall be a statute for ever in your generations: in the seventh month shall ye celebrate it. 42. In booths ye shall dwell seven days; all that are Israelites born shall dwell in booths. 43. In order that your generations may know that I caused the children of Israel to dwell in booths, when I brought them forth out of the land of Egypt: I am the LORD your God. 44. And Moses declared the feasts of the LORD unto the children of Israel.*

- CHAP. XXIV. 1. And the LORD spoke unto Moses, saying,
2. Command the children of Israel, that

^a *i. e.* Beside the two lambs, the additional sacrifice for the sabbath, which are mentioned in Numbers xxviii. 9, 10.

^b "Each of you shall take of his own," WESSELI; in the same manner all similar phrases must be explained.

^c Our tradition teaches us that this means the citron tree. The origin of the name Hadar is otherwise doubtful.

- וַיִּקְחוּ אֶל־יָדָיו שֵׁמֶן זַיִת בְּתִית לַמָּאֹר לְהַעֲלֹת
 3 גַּר תָּמִיד: מַחוּץ לַפְּרֻכָּת הָעֹרֹת בְּאֹהֶל מוֹעֵד
 יַעֲרֹף אֹתוֹ אֶהְיֶה מֵעַרְב עַד־בֹּקֶר לִפְנֵי יְהוָה תָּמִיד
 4 חֲקֹת עוֹלָם לְדֹרֹתֵיכֶם: עַל הַמִּנְחָה הַטְּהֵרָה
 יַעֲרֹף אֶת־הַנִּגְרוֹת לִפְנֵי יְהוָה תָּמִיד: פ
 5 וְלִקְחֹת סֹלֶת וְאַפִּיֶת אֹתָהּ שְׁתֵּים עֶשְׂרֵה
 חֲלוֹת שְׁנֵי עֶשְׂרֹנִים יִהְיֶה הַחֲלָה הַזֶּה:
 6 וְשָׂמֹת אוֹתָם שְׁתֵּים מֵעֲרֻכּוֹת שֵׁשׁ הַמֵּעֲרֻכָּת
 7 עַל הַשִּׁלְחָן הַטָּהוֹר לִפְנֵי יְהוָה: וְנָתַתָּ עַל־
 הַמֵּעֲרֻכָּת לִבְנָה זָכָר וְהִיתָה לֶלֶחֶם לְאַזְכָּרָה
 8 אֲשֶׁר לַיהוָה: בְּיוֹם הַשַּׁבָּת בְּיוֹם הַשַּׁבָּת
 יַעֲרֹכְנָהּ לִפְנֵי יְהוָה תָּמִיד מֵאֵת בְּנֵי־יִשְׂרָאֵל
 9 בְּרִית עוֹלָם: וְהִיתָה לְאַהֲרֹן וּלְבָנָיו וְאָכְלוּ
 בַּמִּקְוֹם קֹדֶשׁ כִּי קֹדֶשׁ קֳדָשִׁים הוּא לוֹ מֵאִשֵּׁי
 10 יְהוָה חֹק־עוֹלָם: ס
 וַיֵּצֵא בֶן־
 אֲשֶׁר יִשְׂרָאֵלִית וְהוּא בֶן־אִישׁ מִצְרִי בְּתוֹךְ
 בְּנֵי יִשְׂרָאֵל וַיִּנָּצוּ בַּמַּחֲנֶה בֶן הַיִּשְׂרָאֵלִית וְאִישׁ
 11 הַיִּשְׂרָאֵלִי: וַיָּקֻב בֶּן־הָאִשָּׁה הַיִּשְׂרָאֵלִית אֶת־
 הַשֵּׁם וַיִּקְלָל וַיָּבִיאוּ אוֹתוֹ אֶל־מֹשֶׁה וְשָׁם אָמוֹ
 12 שְׁלֵמִית בַּת־דָּבָרִי לַמִּטְהַרֵּן: וַיִּנִּיחָהוּ בַּמִּשְׁמֶר
 לַפָּרֶשׁ לָהֶם עַל־פִּי יְהוָה: פ

they bring unto thee pure beaten olive oil, for the lighting, to cause the lamps to burn continually. 3. Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron put it in order from evening unto morning before the LORD continually: as a statute for ever in your generations. 4. Upon the pure candlestick he shall put in order the lamps before the LORD continually.

5. And thou shalt take fine flour, and bake twelve cakes thereof: of two tenth parts shall each one cake be. 6. And thou shalt place them in two rows, six in a row, upon the pure table before the LORD. 7. And thou shalt put upon each row pure frankincense, that it may be unto the bread for a memorial,^a as a fire offering unto the LORD. 8. On every sabbath day shall he place it in order before the LORD continually, from the children of Israel as an everlasting covenant. 9. And it shall belong to Aaron and to his sons; and they shall eat it in a holy place; for it is most holy unto him from the fire offerings of the LORD as a perpetual fixed portion.

10. And there went forth a son of an Israelitish woman, but who was the son of an Egyptian man, among the children of Israel: and there quarrelled together in the camp this son of the Israelitish woman and an Israelitish man. 11. And the son of the Israelitish woman pronounced^b the (holy) NAME, and blasphemed; and they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan;) 12. And they placed him in ward, until the decision of the LORD could be explained to them.

^a The bread belonged to the priests; but the frankincense alone was burnt, consequently it was the memorial for the shewbread, the same as above, ii. 2, &c., with the ordinary meat offering.

^b "As ONKELOS explains, he pronounced the most holy name of God, which they had heard on Sinai and blasphemed."—RASHI.

- 13 וידבר יהוה אל-מֹשֶׁה לֵאמֹר: הוצֵא אֶת-
 14 הַמִּקְלָל אֶל-מַחוּץ לַמַּחֲנֶה וּסְמְכוּ כָל-הַשְּׁמָעִים
 15 אֶת-יְדֵיהֶם עַל-רֹאשׁוֹ וְרָגְמוּ אֹתוֹ כָּל-הָעֵדָה: וְאֶל-
 בְּנֵי יִשְׂרָאֵל הַדֹּבֵר לֵאמֹר אִישׁ אִישׁ כִּי-יִקְלָל
 16 אֱלֹהָיו וְנִשְׁאָ חֲטָאוֹ: וְנִקְבַּ שֵׁם-יְהוָה מוֹת יוּמָת
 רָגוּם יִרְגְּמוּ-בּוֹ כָּל-הָעֵדָה כֶּגֶר כְּאַזְרוּחַ בְּנִקְבוֹ-
 17 שֵׁם יוּמָת: וְאִישׁ כִּי יִכֶּה כָל-נֶפֶשׁ אָדָם מוֹת
 18 יוּמָת: וּמִכָּה נֶפֶשׁ-בְּהֵמָה יִשְׁלַמְנָה נֶפֶשׁ תַּחַת
 19 נֶפֶשׁ: וְאִישׁ כִּי-יִהְיֶה מוֹם בְּעַמִּיתוֹ כְּאַשֶּׁר עָשָׂה
 20 בֶּן יַעֲשֶׂה לוֹ: שָׁבַר תַּחַת שָׁבַר עֵין תַּחַת עֵין
 שֵׁן תַּחַת שֵׁן כְּאַשֶּׁר יִהְיֶה מוֹם בְּאָדָם בֶּן יִגְרֹן
 21 בּוֹ: וּמִכָּה בְּהֵמָה יִשְׁלַמְנָה וּמִכָּה אָדָם יוּמָת:
 22 מִשְׁפָּט אַחֲרֵי יְהִי לָכֶם כֶּגֶר כְּאַזְרוּחַ יְהִי
 23 כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם: וַיְדַבֵּר מֹשֶׁה אֶל-בְּנֵי
 יִשְׂרָאֵל וַיֹּצִיאוּ אֶת-הַמִּקְלָל אֶל-מַחוּץ לַמַּחֲנֶה
 וִירְגְּמוּ אֹתוֹ אֲבֵן וּבְנֵי-יִשְׂרָאֵל עָשׂוּ כְּאֲשֶׁר צֻוְּהָ

פ

יהוה את-מֹשֶׁה:

כד ¹/₂

- וידבר יהוה אל-מֹשֶׁה בְּהַר סיני לֵאמֹר: דַּבֵּר אֶל-
 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי רַבְּאוּ אֶל-הָאָרֶץ
 אֲשֶׁר אָנֹכִי נָתַן לָכֶם וְשָׁבַתָּה הָאָרֶץ שַׁבָּת לַיהוָה:
 3 שֵׁשׁ שָׁנִים תִּזְרַע שְׂדֶה וְשֵׁשׁ שָׁנִים תִּזְמַר בְּרִמְקָה

13. And the LORD spoke unto Moses, saying, 14. Bring forth him the blasphemers to without the camp; and then shall all that heard him lay their hands upon his head, and all the congregation shall stone him. 15. And unto the children of Israel thou shalt speak, saying, Whatsoever man that blasphemeth his God shall bear his sin. 16. But he that pronounced the name of the LORD (with blasphemy), shall be put to death, all the congregation shall stone him: be he a stranger, or be he one that is born in the land, when he pronounceth the (holy) NAME (with blasphemy), he shall be put to death. 17. And he that taketh the life of any man shall surely be put to death. 18. And he that taketh the life of a beast shall make it good; beast for beast. 19. And if a man cause a bodily defect in his neighbour, as he hath done, so shall be done to him; 20. Breach for breach, eye for eye, tooth for tooth: in the manner as he hath caused a bodily injury in a man, so shall it be done to him.* 21. And he that killeth a beast, shall restore it: and he that killeth a man, shall be put to death. 22. Ye shall have one manner of judicial law, the stranger shall be equal with one of your own country; for I am the LORD your God. 23. And Moses spoke to the children of Israel, and they brought forth the blasphemer to without the camp, and they stoned him with stones; and the children of Israel did as the LORD had commanded Moses.

BEHAR.
CHAP. XXV.

1. And the LORD spoke unto Moses on mount Sinai, saying, 2. Speak unto the children of Israel, and say unto them, When ye come into the land which I give unto you, then shall the land keep a sabbath unto the LORD. 3. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard,

- 4 וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ: וּבִשְנֵה הַשְּׁבִיעִית שִׁבַּת
שִׁבְתוֹן יִהְיֶה לָאָרֶץ שִׁבַּת לַיהוָה שָׂדֶךְ לֹא תִזְרַע
5 וּבְרִמָּהּ לֹא תִזְמַר: אֵת סְפִיחַ קִצִּירָהּ לֹא תִקְצֹר
וְאֶת־עֵנְבֵי גִזְרָהּ לֹא תִבְצֹר שְׁנַת שִׁבְתוֹן יִהְיֶה
6 לָאָרֶץ: וְהֵיכָנָה שִׁבַּת הָאָרֶץ לָכֶם לֹא־כֹלֶה לָהּ
וְלֹעֲבֹדָהּ וּלְאַמְתָּהּ וּלְשִׁירָהּ וּלְתוֹשֶׁבֶתָהּ הַגֵּרִים
7 עִמָּךְ: וּלְבַחֲמִיתָהּ וּלְחִיָּה אֲשֶׁר בְּאַרְצָךְ תִּהְיֶה
8 כָּל־תְּבוּאָתָהּ לְאָכֹל: ׀ וּסְפַרְתָּ
לָהּ שִׁבְעַת שְׁבֻתוֹת שָׁנִים שִׁבְעַת שָׁנִים שִׁבְעַת
פְּעָמִים וְהָיוּ לָהּ יָמֵי שִׁבְעַת שְׁבֻתוֹת הַשָּׁנִים תִּשְׁעַת
9 וְאַרְבָּעִים שָׁנָה: וְהָעֲבֹרָתָ שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ
הַשְּׁבִיעִי בַּעֲשׂוֹר לַחֹדֶשׁ בְּיוֹם הַכִּפּוּרִים תַּעֲבִירוּ
10 שׁוֹפָר בְּכָל־אַרְצְכֶם: וּקְדָשְׁתֶּם אֶת שְׁנַת
הַחֲמִשִּׁים שָׁנָה וּקְרֵאתֶם דְּרוֹר בְּאֶרֶץ לְכָל־
יֹשְׁבֵיהָ יוֹבֵל הוּא תִּהְיֶה לָכֶם וּשְׁבַתְכֶם אִישׁ אֶל־
11 אֲחֻזָּתוֹ וְאִישׁ אֶל־מִשְׁפַּחְתּוֹ הִתְּשִׁבוּ: יוֹבֵל הוּא
שְׁנַת הַחֲמִשִּׁים שָׁנָה תִּהְיֶה לָכֶם לֹא תִזְרְעוּ וְלֹא
12 תִקְצְרוּ אֶת־סְפִיחֶיהָ וְלֹא תִבְצְרוּ אֶת־גִּזְרֶיהָ: בִּי
יוֹבֵל הוּא קֹדֶשׁ תִּהְיֶה לָכֶם מִן־הַשָּׂדֶה תֹּאכְלוּ
13 אֶת־תְּבוּאָתָהּ: בַּשָּׁנָה הַיּוֹבֵל הַזֹּאת תִּשְׁבּוּ אִישׁ
14 אֶל־אֲחֻזָּתוֹ: וְכִי־תִמְכְּרוּ מִמֶּכֶר לַעֲמִיתְךָ אוֹ קָנָה

and gather in the fruit thereof; 4. But in the seventh year shall be a sabbath of rest unto the land, a sabbath (in honour) of the LORD: thy field thou shalt not sow, and thy vineyard thou shalt not prune. 5. That which groweth of its own accord of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather: a year of rest shall it be unto the land. 6. And (the product of) the sabbath of the land shall be unto you for food, for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourn with thee; 7. And for thy cattle, and for the beasts that are in thy land, shall all its products be (left) for food.

8. And thou shalt number unto thee seven sabbaths of years, seven years seven times; and the space of the seven sabbaths of years shall be unto thee forty and nine years. 9. And then shalt thou cause the sound of the cornet to be heard, in the seventh month, on the tenth day of the month, on the day of atonement shall ye sound the cornet throughout all your land. 10. And ye shall hallow the fiftieth year, and proclaim freedom throughout the land unto all the inhabitants thereof: it shall be a jubilee^a unto you; and ye shall return, every man, unto his possession, and ye shall return, every man, unto his family. 11. A jubilee shall the fiftieth year be unto you: ye shall not sow, nor reap that which groweth of itself in it, nor gather in it the fruit of the undressed vines. 12. For it is the jubilee; holy shall it be unto you: from the field ye shall eat the products thereof. 13. In this year of the jubilee shall ye return, every man, unto his possession.* 14. And if thou sell aught unto thy

^a RASHI derives this word from יָבֵל "the ram," because the ram's horn was blown to announce it; but as cornets from other horns were also permitted for this service, RAMBAN derives it from יָבֵל which signifies in Hiphil "to bring," that is, the year when each man is brought back to his own.

- 15 מִן־עֲמִיתָהּ אֶל־רֵנוֹנוֹ אִישׁ אֶת־אָחִיו: בְּמִסְפַּר
שָׁנִים אַחֵר הַיּוֹבֵל תִּקְנֶה מֵאֵת עֲמִיתָהּ בְּמִסְפַּר
16 שָׁנֵי־תְבוּאָת וּמִכְרָלָהּ: לְפִי רֹב הַשָּׁנִים תִּרְבֶּה
מִקְנָתוֹ וּלְפִי מְעוֹט הַשָּׁנִים תִּמְעִיט מִקְנָתוֹ כִּי
17 מִסְפַּר תְּבוּאָת הוּא מִכָּר לָהּ: וְלֹא תוֹנוּ אִישׁ אֶת־
עֲמִיתוֹ וְיֵרֵאת מֵאֱלֹהֶיהָ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:
18 וַעֲשִׂיתֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי תִּשְׁמְרוּ
וַעֲשִׂיתֶם אֹתָם וְיִשְׁבַּתֶּם עַל־הָאָרֶץ לְבֶטַח:
19 וְנָתַנָּה הָאָרֶץ פְּרִיָּה וְאִכְלֶהֶם לְשֶׁבַע וְיִשְׁבַּתֶּם
20 לְבֶטַח עָלֶיהָ: וְכִי תֹאמְרוּ מִדֹּנָאֵבֶל בַּשָּׂנָה
הַשְּׁבִיעִת הֵן לֹא נִזְדַּע וְלֹא נֶאֱסַף אֶת־תְּבוּאָתֵנוּ:
21 וְצִוִּיתִי אֶת־בְּרִכְתִּי לָכֶם בַּשָּׂנָה הַשְּׁשִׁית וַעֲשֵׂת
22 אֶת־תְּבוּאָהּ לְשֹׁלֵשׁ הַשָּׁנִים: וְזָרַעְתֶּם אֵת הַשָּׂנָה
הַשְּׁמִינִת וְאִכְלֶתֶם מִן־תְּבוּאָהּ יִשְׁן עֲדֹ הַשָּׂנָה
23 הַתְּשִׁיעִת עַד־בּוֹא תְּבוּאָתָהּ תֹאכְלוּ יִשְׁן: וְהָאָרֶץ
לֹא תִמְכַּר לְצִמְתָּת כִּי־לִי הָאָרֶץ כִּי־גֵרִים וְתוֹשָׁבִים
24 אַתֶּם עִמָּדִי: וּבְכָל אֶרֶץ אֲחֻזַּתְכֶם גָּאֹלָה תִּתְּנוּ
25 לָאָרֶץ: ׀ רִבִּיעַ כִּי־יִמּוֹךְ אֲחִיהָ וּמִכָּר
מֵאֲחֻזָּתוֹ וּבֹא גָאֹל הַקָּרֹב אֵלָיו וּגָאֹל אֶת
26 מִמָּכְרָ אָחִיו: וְאִישׁ כִּי לֹא יִהְיֶה־לּוֹ גָאֹל וְהִשְׁגִּינָה
27 יָדוֹ וּמָצָא כָרִי גָאֹלָתוֹ: וְחָשַׁב אֶת־שָׁנֵי מִמָּכְרוֹ

neighbour, or buy aught of thy neighbour's hand, ye shall not overreach one the other: 15. According to the number of years after the jubilee shalt thou buy of thy neighbour, according unto the number of harvest^a years shall he sell unto thee: 16. According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it; for a number of harvests doth he sell unto thee. 17. And ye shall not therefore overreach one the other; but thou shalt be afraid of thy God: for I am the LORD your God. 18. And ye shall do my statutes, and my ordinances shall ye keep and do them; and then shall ye dwell in the land in safety.* 19. And the land shall yield its fruit, and ye shall eat your fill, and dwell in safety therein. 20. And if ye should say, What shall we eat the seventh year? behold, we are not permitted to sow, and cannot gather in our harvest. 21. Then will I command my blessing unto you in the sixth year, and it shall bring forth a harvest for three years. 22. And when ye sow in the eighth year, then shall ye eat yet of the old harvest; until the ninth year, until its harvest come in, shall ye eat of the old store. 23. And the land shall not be sold for a permanent property (to the purchaser); for the land is mine; for strangers and sojourners are ye with me. 24. And in all the land of your possession ye shall grant a redemption for the land.*

25. If thy brother become poor, and sell away some of his possession: then may his nearest of kin come and redeem that which his brother hath sold. 26. And if the man have none to redeem it, and he acquireth the means, sufficient to be able to redeem it himself: 27. Then let him reckon the years since his sale, and restore the over-

^a *i. e.* Whilst harvesting is permitted to the buyer, or the years that are to elapse till the jubilee, for then the land returns to the original owner.

- והשיב את-העֹדף לְאִישׁ אֲשֶׁר מִכֹּר-לוֹ וְשָׁב
 28 לְאַחֲזָתוֹ: וְאִם לֹא-מִצָּאָה יָדוֹ דִּי הָשִׁיב לוֹ וְהָיָה
 מִמָּכְרוֹ בְּיַד הַקֹּנֶה אֹתוֹ עַד שְׁנַת הַיּוֹבֵל וַיֵּצֵא
 29 בִּיבֹל וְשָׁב לְאַחֲזָתוֹ: ס חמישי (שלישי במחזורין) וְאִישׁ
 בִּי-יִמְכֹּר בֵּית-מוֹשֶׁב עִיר חוֹמָה וְהָיְתָה גְּאֻלָּתוֹ
 30 עַד-תָּמָּס שְׁנַת מִמָּכְרוֹ יָמִים תְּהִיָּה גְּאֻלָּתוֹ: וְאִם
 לֹא-יִגְאָל עַד-מְלֹאת לוֹ שָׁנָה תְּמִימָה וְקָם הַבֵּית
 אֲשֶׁר-בָּעִיר אֲשֶׁר-לֹא חֹמָה לַצִּמִּיתִת לִקְנֶה אֹתוֹ
 31 לְדֹרֹתָיו לֹא יֵצֵא בִּיבֹל: וּבְתֵּי הַחֲצִדִּים אֲשֶׁר אֵין-
 לָהֶם חֹמָה סָבִיב עַל-שָׂרָה הָאָרֶץ יִחָשֵׁב גְּאֻלָּה
 32 תְּהִיָּה-לוֹ וּבִיבֹל יֵצֵא: וְעָרֵי הַלְלוּיִם בְּתֵּי עָרֵי
 33 אֲחֻזָּתָם גְּאֻלָּת עוֹלָם תְּהִיָּה לָלוּיִם: וְאֲשֶׁר יִגְאָל
 מִן-הַלְלוּיִם וַיֵּצֵא מִמִּכְר-בֵּית וְעִיר אֲחֻזָּתוֹ בִּיבֹל
 כִּי בְּתֵּי עָרֵי הַלְלוּיִם הוּא אֲחֻזָּתָם בְּתוֹךְ בְּנֵי
 34 יִשְׂרָאֵל: וּשְׂרָרָה מִגֵּרֶשׁ עָרֵיהֶם לֹא יִמָּכֹר כִּי-
 35 אֲחֻזַּת עוֹלָם הוּא לָהֶם: ס וְכִי-
 יָמוּךְ אֲחִידָה וּמָטָרָה יָדוֹ עִמָּךְ וְהִתְנַקְתָּ בּוֹ גֵּר
 36 וְתוֹשֵׁב וְחֵי עִמָּךְ: אֶל-תִּקַּח מֵאֲתוֹ נִשְׁךְ וְתִרְבִּית
 37 וְיִרְאֵתָ מֵאִלְהֵיךָ וְחֵי אֲחִידָה עִמָּךְ: אֶת-כֶּסֶףךָ
 לֹא-תִתֶּנָּה לוֹ בְּנִשְׁךְ וּבְמִרְבִּית לֹא-תִתֶּנָּה אֶבְלָה:
 38 אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר-הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ

plus unto the man to whom he sold it; and so shall he return unto his possession. 28. But if his means do not suffice to enable him to restore it to him, then shall that which he sold remain in the hand of him that hath bought it until the year of jubilee: and it shall be freed in the jubilee, and he shall return unto his possession.*

29. And if a man sell a dwelling house in a walled city, then shall the time of redemption last till the end of the year of his sale; a full year shall his time of redemption last. 30. And if it be not redeemed within the expiration of a full year, then shall the house which is in the walled city remain as the permanent property to him that bought it throughout his generations: it shall not become freed in the jubilee. 31. But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they shall have the right of redemption, and they shall become freed in the jubilee. 32. And (respecting) the cities of the Levites, the houses of the cities of their possession, a perpetual right of redemption shall belong to the Levites. 33. And if a man of the Levites redeemeth something, then shall the house that was sold, and the city of his possession, become freed in the jubilee; for the houses of the cities of the Levites are their possession among the children of Israel. 34. And a field of the suburbs of their cities shall not be sold; for a perpetual possession is it unto them.

35. And if thy brother become poor, and fall in decay with thee: then shalt thou assist him, (yea) a stranger, or a sojourner, that he may live with thee. 36. Thou shalt not take of him any usury or increase; but shalt be afraid of thy God: that thy brother may live with thee. 37. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. 38. I am the LORD your God, who

- מִצֵּרִים לָתֵת לָכֶם אֶת־אֶרֶץ כְּנָעַן לְהִיּוֹת לָכֶם
 39 לְאֱלֹהִים: ס ששי (רביעי במחוברין) וְכִי־יִמּוֹךְ אֶחָיֶךָ
 עִמָּךְ וְנִמְכַר־לָךְ לֹא־תַעֲבֹד בּוֹ עֲבֹדֶת עָבֵד:
 40 כִּשְׂכִיר כְּתוּשָׁב יִהְיֶה עִמָּךְ עַד־שְׁנַת הַיָּבֵל יַעֲבֹד
 41 עִמָּךְ: וְיֵצֵא מֵעִמָּךְ הָרֹאֵ וּבְנָיו עִמּוֹ וְשָׂב אֵל־
 42 מִשְׁפַּחְתּוֹ וְאֵל־אֲחֻזַּת אֲבוֹתָיו יָשׁוּב: כִּי־עֲבָדְךָ
 הֵם אֲשֶׁר־הוּצָאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לֹא
 43 יִמְכְּרוּ מִמִּכְרַת עָבֵד: לֹא־תִרְדֶּה בּוֹ בַּפֶּרֶךְ
 44 וַיֵּרֶאֶת מֵאֱלֹהִיךָ: וְעֲבָדָהּ וַאֲמַתָּהּ אֲשֶׁר יִהְיוּ־
 לָךְ מֵאֵת הַגּוֹיִם אֲשֶׁר סְבִיבְתֶיכֶם מֵהֶם תִּקְנֶנּוּ
 45 עָבֵד וְאָמָה: וְאִם מִבְּנֵי הַתּוֹשָׁבִים הַגֵּרִים עִמָּכֶם
 מֵהֶם תִּקְנֶנּוּ וּמִמִּשְׁפַּחְתָּם אֲשֶׁר עִמָּכֶם אֲשֶׁר
 46 הוֹלִידוּ בְּאֶרְצְכֶם וְהָיוּ לָכֶם לְאֲחֻזָּה: וְהִתְנַחֲלֶתֶם
 אֹתָם לְבָנֵיכֶם אַחֲרֵיכֶם לְרֵשֶׁת אֲחֻזָּה לְעַלְמִם
 בָּהֶם תַּעֲבֹדוּ וּבְאֲחֵיכֶם בְּנֵי־יִשְׂרָאֵל אִישׁ בְּאֲחֵיו
 47 לֹא־תִרְדֶּה בּוֹ בַּפֶּרֶךְ: ס שביעי וְכִי
 תִּשְׁיַג יָד גֵּר וְתוֹשָׁב עִמָּךְ וּמָךְ אֶחָיֶךָ עִמּוֹ
 וְנִמְכַר לַגֵּר הַתּוֹשָׁב עִמָּךְ הֵאָּ לָעֵקֶר מִשְׁפַּחַת
 48 גֵּר: אַחֲרֵי נִמְכַר וְאָלָה תַּהְיֶיהֶלּוּ אַחֵר מֵאֲחָיו
 49 וְגִאֲלֶנּוּ: אוֹרְדּוּ הֵאָּ בְּנִדְדוֹ וְגִאֲלֶנּוּ אוֹרְמִשְׁאָר
 בְּשָׂרוֹ מִמִּשְׁפַּחְתּוֹ וְגִאֲלֶנּוּ אוֹרְהִשְׁיָנָה יָדוֹ וְנִגָּאֵל:

have brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God.*

39. And if thy brother become poor near thee, and be sold unto thee; thou shalt not compel him to labour as a bondservant. 40. But as a hired servant, as a sojourner, shall he be with thee; until the year of jubilee shall he serve thee: 41. And then shall he depart from thee, both he and his children with him; and he shall return unto his own family, and unto the possession of his fathers shall he return. 42. For they are my servants, whom I brought forth out of the land of Egypt: they shall not be sold as bondmen are sold. 43. Thou shalt not rule over him with rigour; but shalt have fear of thy God. 44. But thy bondman, and thy bondwoman that shall remain thine, shall be of the nations that are round about you; of them may ye buy bondman and bondwoman. 45. Moreover of the children of the strangers that sojourn with you, of them may ye buy, and of their families that are with you, which they have begotten in your land; and they shall remain to you as a possession. 46. And ye may retain them as an inheritance for your children after you, to inherit them for a possession; you may hold them to service for ever; but over your brethren the children of Israel, one over the other, thou shalt not rule with rigour.*

47. And if a stranger or sojourner wax rich by thee, and thy brother become poor by him, and he sell himself unto the sojourning stranger by thee, or to a descendant of a stranger's family: 48. After he hath sold himself he shall have the right of redemption; one of his brethren may redeem him. 49. Either his uncle, or his uncle's son, may redeem him, or any that is near of kin unto him of his family may redeem him; or if he obtain the means, he may

50 וחשב עסקנהו משנת המכרו לו עד שנת היכל

והיה כסף ממכרו במספר שנים כימי שקיר

51 יהיה עמו : אם עוד רבות בשנים לביהן ישיב

52 גאלתו מכסף מקנתו : ואם מעט נשאר בשנים

עוד שנת היכל וחשב לו כפי שניו ישיב את-

53 גאלתו : בשקיר שנה בשנה יהיה עמו לא ירדנו

54 בפרך לעיניו : ואם לא יגאל בגלה ויצא

55 בשנת היכל הוא ובניו עמו : כי לי בני ישראל

עבדים עבדי הם אשר הוצאתי אותם מארץ

כי מצרים אני יהוה אלהיכם : לא תעשו לכם

אלילים ופסל ומצבה לא תקימו לכם ואבן

משכית לא תתנו בארצכם להשתחוות עליה

2 כי אני יהוה אלהיכם : את שבתותי תשמרו

ומקדשי תיראו אני יהוה : פ

3 אם בחקתי תלכו ואר מצותי תשמרו געשיתם

4 אתם : ונתתי גשמיכם בעתם ונתנה הארץ

5 יכולה גען השדה יתן פריו : והשיג לכם דיש

את בציר ובציר ישיג את זרע ואכלתם לחמכם

לשבע וישבתם לבטח בארצכם : ונתתי שלום

6 בארץ וישבתם ואין מחריר והשבת חיה רעה

7 מן הארץ וחרכ לא תעבר בארצכם : ורפתם

redeem himself. 50. And he shall reckon with him that bought him from the year that he sold himself to him unto the year of jubilee: and the price of his sale shall be according to the number of years, as the time of a hired servant shall it have been with him. 51. If there be yet many years according to them shall he return the price of his redemption out of his purchase money. 52. And if there remain but few years unto the year of jubilee, then he shall reckon with him; according to his years shall he return the price of his redemption. 53. As a servant hired from year to year shall he be with him; he shall not rule over him with rigour before thy eyes. 54. And if he be not redeemed by (one of) these means, then shall he go out in the year of jubilee, both he, and his children with him.* 55. For unto me are the children of Israel servants, my servants are they whom I have brought forth out of the land of Egypt: I am the Eternal your God.

CHAP. XXVI.

1. Ye shall not make yourselves any idols, and a graven image, or a standing image ye shall not rear up unto you, and any carved stone you shall not place in your land, to bow down upon it; for I am the Eternal your God. 2. My sabbaths ye shall keep, and my sanctuary shall ye reverence: I am the LORD.

BECHUCKOTAY. 3. If in my statutes ye walk, and if my commandments ye keep, and do them:

4. Then will I give you rains in their due season, and the earth shall yield her products, and the tree of the field shall yield its fruit. 5. And your threshing shall reach unto the vintage, and the vintage shall reach unto sowing time: and ye shall eat your bread to the full, and ye shall dwell safely in your land.* 6. And I will give peace in the land, and ye shall lie down, with none to make you afraid: and I will remove evil beasts out of the land, and the sword shall not pass through your land. 7. And ye shall chase your

8 אֶת־אִיְבֵיכֶם וְנָפְלוּ לִפְנֵיכֶם לַחֲרֹב : וַרְדּוּ מִכֶּם
חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רַבְּבָה יִרְדּוּ וְנָפְלוּ
9 אִיְבֵיכֶם לִפְנֵיכֶם לַחֲרֹב : וּפָנִיתִי אֵלֵיכֶם וְהִפְרִיתִי
אֶתְכֶם וְהִרְבִּיתִי אֶתְכֶם וְהִקִּמְתִּי אֶת־בְּרִיתִי
10 אִתְּכֶם : וְאִכְלֹתֶם יֵשֶׁן נוֹשֵׁן וַיֵּשֶׁן מִפְּנֵי חֲדָשׁ
11 הַזִּיצִיאוּ : וְנָתַתִּי מִשְׁכְּנִי בְּתוֹכְכֶם וְלֹא־הִנְעַל
12 נֶפֶשׁ אֶתְכֶם : וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהִיִּיתִי לָכֶם
13 לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי לְעָם : אֲנִי יְהוָה
וְאֶלֵּהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מִמִּצְרָיִם מִצְרַיִם
מִדֵּינַת לָהֶם עֲבָדִים וְאֲשַׁבֵּר מַטֵּה עַלְכֶּם
וְאוֹלַךְ אֶתְכֶם קוֹמִמּוּת :

פ

14 וְאִם־לֹא תִשְׁמָעוּ לִי וְלֹא תַעֲשׂוּ אֵת כָּל־הַמִּצְוֹת
15 הָאֵלֶּה : וְאִם־בַּחֲקֹתַי תִּמְאָסוּ וְאִם אֶת־מִשְׁפָּטִי
הִנְעַל נֶפֶשְׁכֶּם לְבַלְתִּי עֲשׂוֹת אֶת־כָּל־מִצְוֹתַי
16 לְהִפְרֹכֶם אֶת־בְּרִיתִי : אֶף־אֲנִי אַעֲשֶׂה־נָּא אֵת לָכֶם
וְהִפְקַדְתִּי עֲלֵיכֶם בְּהִלָּה אֶת־הַשְׁתַּפָּר וְאֶת־
הַמִּדְחַת מִכְּלוֹת עֵינַיִם וּמִדִּיבַת נֶפֶשׁ וּזְרַעְתֶּם
17 לְרִיק זֶרַעְכֶם וְאִכְּלֹהוּ אִיְבֵיכֶם : וְנָתַתִּי פָנַי בָּכֶם
וְנִגַּפְתֶּם לִפְנֵי אִיְבֵיכֶם וַרְדּוּ בָכֶם שְׁנֵאֵיכֶם וְנִסְתַּתֶּם
18 וְאִין־רָדַף אֶתְכֶם : וְאִם־עַר־אֵלֶּה לֹא תִשְׁמָעוּ לִי
וְנִסְפַתִּי לִיסְרָה אֶתְכֶם שְׁבַע עַל־חַטֹּאתֵיכֶם :

* שלישי (חמישי במחזורין)

enemies, and they shall fall before you by the sword. 8. And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword. 9. And I will turn myself unto you, and make you fruitful, and multiply you, and I will establish my covenant with you.* 10. And ye shall eat old store, and remove away the old because of the new. 11. And I will set my dwelling among you; and my soul shall not loath^a you. 12. And I will walk among you, and I will be your God, and ye shall be my people. 13. I am the Eternal your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and caused you to walk upright.

14. But if ye will not hearken unto me, and will not do all these commandments; 15. And if ye despise my statutes, and if your soul loath my ordinances, so that ye will not do all my commandments, in that ye break my covenant: 16. Then will I also do this unto you: I will visit you with terror, consumption, and the burning ague, that consume the eyes, and cause sorrow of heart; and ye shall sow in vain your seed, for your enemies shall eat it.^b 17. And I will set my face against you, and ye shall be struck down before your enemies: and they that hate you shall bear rule over you; and ye shall flee while there is no one pursuing you. 18. And if for all this ye will not yet hearken unto me: then I will chastise you yet more, seven-

^a "Fear not that after a long time I will be tired of you and choose another nation to render it higher than you; for I the LORD change not, and if you do your part to walk in my statutes, my dwelling shall be among you for ever."—WESSELI.

^b "You shall sow, but nothing will grow; but if you should have any thing in your fields, then shall your enemies come and eat it."—RASHI.

- 19 וְשִׁבְרֹתַי אֶת־נַאֲוֹן עֲזֹכֶם וְנִתְּתִי אֶת־שְׁמִיכֶם
20 בְּכַרְזָל וְאֶת־אַרְצְכֶם בְּחִשָּׁה : וְתֵם לָרִיק
בְּחֹכֶם וְלֹא־תִתֵּן אֶרְצְכֶם אֶת־יְבוּלָהּ וְעֵץ הָאָרֶץ
21 לֹא יִתֵּן פְּרִיָּו : וְאִם־תֵּלְכוּ עִמִּי קָרִי וְלֹא תֵּאָבֹו
לִשְׁמֹעַ לִי וְיִסְפַּתִּי עֲלֵיכֶם מִכָּה שְׁבַע בְּחִטָּאתֵיכֶם :
22 וְהִשְׁלַחְתִּי בָכֶם אֶת־חֵיַת הַשָּׂדֶה וְשִׂכְלָהּ
אֶתְכֶם וְהִכְרִיתָהּ אֶת־בְּהֶמְתְּכֶם וְהִמְעִיטָהּ
23 אֶתְכֶם וְנִשְׁמֹו דִרְכֵיכֶם : וְאִם־בָּאֶלֶּה לֹא תִּוָּסְרוּ
24 לִי וְהִלַּכְתֶּם עִמִּי קָרִי : וְהִלַּכְתִּי אַף־אֲנִי עִמָּכֶם
בִּקְרִי וְהִכִּיתִי אֶתְכֶם גַּם־אֲנִי שְׁבַע עַל־חִטָּאתֵיכֶם :
25 וְהִבֵּאתִי עֲלֵיכֶם חֶרֶב נִקְמַת נֶקֶם־בְּרִית וְנֶאֱסַפְתֶּם
אֶל־עַרְיֵכֶם וְשִׁלַּחְתִּי דָּבָר בְּתוֹכְכֶם וְנִתְּתֶם בְּיַד־
26 אֹיֵב : בְּשִׁבְרִי לָכֶם מִטַּה־לֶּחֶם וְאָפֹו עֶשֶׂר נָשִׁים
לְחֻמָּכֶם בְּרִתְנוֹר אַחֵר וְהִשִּׁיבֹו לְחֻמָּכֶם בְּמִשְׁקָל
27 וְאַבְלַתֶּם וְלֹא תִשְׁבְּעוּ : ס וְאִם־
בָּזֹאת לֹא תִשְׁמָעוּ לִי וְהִלַּכְתֶּם עִמִּי בִּקְרִי :
28 וְהִלַּכְתִּי עִמָּכֶם בַּחֲמַת־קָרִי וְיִסְרַתִּי אֶתְכֶם אַף־
29 אֲנִי שְׁבַע עַל־חִטָּאתֵיכֶם : וְאַבְלַתֶּם בִּשְׂר בְּנֵיכֶם
30 וּבִשְׂר בְּנֵתֵיכֶם תֹּאכְלוּ : וְהִשְׁמַדְתִּי אֶת־בְּמֹתֵיכֶם
וְהִכְרֹתִי אֶת־חַמְנֵיכֶם וְנִגְרַתִּי אֶת־פְּגִרְיֶכֶם עַל־
31 פְּגִרִי גְלוּלֵיכֶם וְגַעַלָּה נַפְשִׁי אֶתְכֶם : וְנִגְרַתִּי

fold for your sins. 19. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: 20. And in vain shall your strength be spent; for your land shall not yield her products, and the trees of the land shall not yield their fruit. 21. And if ye walk yet contrary unto me, and if you refuse to hearken unto me: I will bring more plagues upon you, sevenfold according to your sins. 22. And I will send out against you the beasts of the field, which shall rob you of your children, and destroy your cattle, and diminish your number; so that your roads shall be desolate. 23. And if notwithstanding these things ye will not be reformed by me, and walk contrary unto me: 24. Then will I also walk contrary unto you, and will punish you yet sevenfold for your sins. 25. And I will bring over you the sword, avenging the quarrel of my covenant, so that ye shall be gathered together within your cities; and then I will send the pestilence among you,^a that ye will deliver yourselves into the hand of the enemy. 26. When I break unto you the staff of bread; and ten women shall bake your bread in one oven, and they shall deliver your bread again by weight: and ye shall eat, and not be satisfied.

27. And if notwithstanding this ye will not hearken unto me, but walk contrary unto me: 28. Then I will walk contrary unto you also in fury; and I, even I, will chastise you sevenfold for your sins. 29. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. 30. And I will destroy your high places, and cut down your sun-images, and cast your carcasses upon the carcasses of your idols, and my soul shall loath you. 31. And

^a Meaning, the people having violated the covenant, God would send enemies into the land, when upon their taking refuge in the towns, the plague would drive them again into the power of their pursuers.

- אֶת־עֲרֵיכֶם חֲרָפָה וְהִשְׁמוּתִי אֶת־מִקְדָּשֵׁיכֶם
 32 וְלֹא אֲרִיחַ בְּרִיחַ נִיחַחְכֶם : וְהִשְׁמַתִּי אֲנִי אֶת־
 הָאָרֶץ וְשָׁמְמוּ עָלֶיהָ אֲבִיבֵיכֶם הַיֹּשְׁבִים בָּהּ :
 33 וְאַתְּכֶם יִזְוָה בְּגוֹיִם וְהִרִיקֹתִי אַחֲרֵיכֶם חֶרֶב
 וְהִיָּתָה אֶרְצְכֶם שְׁמָמָה וְעֲרֵיכֶם יִהְיוּ חֲרָבָה :
 34 אֲנִי תִרְצֶה הָאָרֶץ אֶת־שְׁבֹתֶיהָ כָּל־יְמֵי הַשָּׁמָה
 וְאַתֶּם בָּאָרֶץ אֲבִיבֵיכֶם אֲנִי תִשָּׁבֵת הָאָרֶץ וְהִרְצֹת
 35 אֶת־שְׁבֹתֶיהָ : כָּל־יְמֵי הַשָּׁמָה תִּשָּׁבֵת אֶת אֲשֶׁר
 לֹא־שָׁבָתָה בְּשִׁבְתֵּיהֶם בְּשִׁבְתֶּכֶם עָלֶיהָ :
 36 וְהַנְּשֹׂאִים בָּכֶם וְהִבֵּאתִי מֶרֶץ כָּלִבְכֶם בָּאֶרֶץ
 אֲבִייהֶם וּרְדָף אֹתָם קוֹל עֲלֶה נִדָּף וְנָסוּ מִנְּסַת־
 37 חֶרֶב וְנָפְלוּ וְאֵין רִדָּף : וְכִשְׁלוּ אִישׁ־בְּאֶחָיו
 כְּמִפְנֵי־חֶרֶב וּרְדָף אֵין וְלֹא־תִהְיֶה לָכֶם תְּקוּמָה
 38 לִפְנֵי אֲבִיבֵיכֶם : וְאַבְרַתֶּם בְּגוֹיִם וְאָכְלָה אֶתְכֶם
 39 אָרֶץ אֲבִיבֵיכֶם : וְהַנְּשֹׂאִים בָּכֶם יִמְקוּ בְּעוֹנָם
 בָּאֶרֶץ אֲבִיבֵיכֶם וְאֵף בְּעוֹנֹת אֲבֹתָם אֹתָם
 40 יִמְקוּ : וְהִתִּידּוּ אֶת־עוֹנָם וְאֶת־עֲוֹן אֲבֹתָם בְּמַעֲלָם
 אֲשֶׁר מָעַל־וּבִי וְאֵף אֲשֶׁר־הִלְכוּ עִמִּי בְּקָרִי :
 41 אֶף־אֲנִי אֵלֶךְ עִמָּם בְּקָרִי וְהִבֵּאתִי אֹתָם
 בָּאָרֶץ אֲבִייהֶם אֲנִי יִכְנַע לִבְכֶם הָעֶלְל
 42 וְאֲנִי יִרְצוּ אֶת־עוֹנָם : וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹב

I will render your cities a waste, and I will make desolate your sanctuaries, and I will not smell the savour of your sweet odours. 32. And I will make desolate the land: and your enemies who dwell therein shall be astonished at it. 33. And you I will scatter among the nations, and I will draw out after you the sword; and your land shall be a desolate wild, and your cities a waste. 34. Then shall the land satisfy^a her sabbaths, all the days of its desolation, when ye are in the land of your enemies; then shall the land rest, and satisfy her sabbaths. 35. All the days of its desolation shall it rest, the time which it did not rest in your sabbaths, when ye dwelt upon it. 36. And regarding those that are left of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a leaf shaken shall chase them; and they shall flee, as fleeing from the sword; and they shall fall with none pursuing. 37. And they shall stumble one over the other, as before the sword, without one pursuing: and ye shall have no power to stand before your enemies. 38. And ye shall be lost among the nations, and the land of your enemies shall consume you. 39. And they that are left of you shall pine away in their iniquity in the land of your enemies; and also through the iniquities of their fathers shall they pine away with them. 40. And they shall confess their iniquity, and the iniquity of their fathers, (that) through their trespass which they trespassed against me, and also that (because) they have walked contrary unto me; 41. I also have walked contrary unto them, and have brought them into the land of their enemies; and then shall their uncircumcised heart be humbled, and then shall they satisfy their iniquity. 42. And I will then remember my covenant

^a Make compensation for the years of release which the Israelites did not observe according to the dictates of the law.

וַאֲף אֶת־בְּרִיתִי יִצְחָק וְאָף אֶת־בְּרִיתִי אַבְרָהָם
 43 אֲזָכֹר וְהָאָרֶץ אֲזָכֹר : וְהָאָרֶץ תַּעֲנוֹב מֵהֶם וְתִרְץ
 אֶת־שְׁבֹתֶיהָ בְּהַשְׁמָה מֵהֶם וְהֵם יִרְצוּ אֶת־
 עֹנֶגָם יַעַן וּבִלְעָן בְּמִשְׁפָּטִי מֵאִסּוּ וְאֶת־חֻקֹּתִי
 44 גָּעַלְהָ נַפְשָׁם : וְאָף גַּם־זֹאת בְּהִיוֹתָם בְּאֶרֶץ
 אֲבִיהֶם לֹא־מֵאֲסָהִים וְלֹא־גַעַלְהֵם לְבִלְהֵם
 לְהַפֵּר בְּרִיתִי אִתָּם כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם :
 45 וְזָכַרְתִּי לָהֶם בְּרִית רְאִשִּׁימָה אֲשֶׁר הוֹצֵאתִי־
 אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהָיוֹת לָהֶם
 46 לְאֱלֹהִים אֲנִי יְהוָה : אֱלֹהֵי הַחֲקִים וְהַמִּשְׁפָּטִים
 וְהַתּוֹרָה אֲשֶׁר נָתַן יְהוָה בֵּינוֹ וּבֵין בְּנֵי יִשְׂרָאֵל

בְּהַר סִינִי בְּיַד־מֹשֶׁה : פ רביעי (ששי במחוברין)

כז
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וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : דַּבֵּר אֶל־בְּנֵי
 יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ כִּי יִפְלֹא נָדָר
 3 בְּעֶרְכָּהּ נִפְשָׁת לַיהוָה : וְהָיָה עֶרְכָּהּ הַזֶּכֶר
 מִבֶּן עֶשְׂרִים שָׁנָה וְעַד בֶּן־שִׁשִּׁים שָׁנָה וְהָיָה
 עֶרְכָּהּ חֲמִשִּׁים שֶׁקֶל בָּסָף בְּשֶׁקֶל הַקֹּדֶשׁ :
 4 וְאִם־נִקְבְּהָ הִיא וְהָיָה עֶרְכָּהּ שְׁלֹשִׁים שֶׁקֶל :
 5 וְאִם מִבֶּן־חֲמִשׁ שָׁנִים וְעַד בֶּן־עֶשְׂרִים שָׁנָה
 וְהָיָה עֶרְכָּהּ הַזֶּכֶר עֶשְׂרִים שֶׁקֶלִים וְלִנְקָבָהּ
 6 עֶשְׂרֵת שֶׁקֶלִים : וְאִם מִבֶּן־חֲדָשׁ וְעַד בֶּן־

with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and the land will I remember. 43. For the land shall be forsaken by them, and shall satisfy her sabbaths, while it lieth desolate without them, and they shall suffer^a for their iniquity; because, even because my ordinances they despised, and my statutes their soul loathed. 44. And for all that, though they be in the land of their enemies, I will not cast them away, neither will I loath them, to destroy them utterly, to break my covenant with them: for I am the LORD their God. 45. But I will remember for their sakes the covenant of their ancestors, whom I brought forth out of the land of Egypt before the eyes of the nations, that I might be their God: I am the LORD. 46. These are the statutes and judgments and laws, which the Lord made between him and the children of Israel on mount Sinai by the hand of Moses.*

CHAP. XXVII. 1. And the LORD spoke unto Moses, saying, 2. Speak unto the children of Israel, and say unto them, If a man make a particular vow, (to give) the estimated value of persons in honour of the LORD: 3. If the estimated value concern a male from twenty years old even unto sixty years old, then shall the estimation be fifty shekels of silver, after the shekel of the sanctuary. 4. And if it be a female, then the estimation shall be thirty shekels. 5. And if (the person be) from five years old unto twenty years old, then shall the estimation of the male be twenty shekels, and for the female ten shekels. 6. And if (the person be) from a month old unto five years old,

^a The same verb is employed here as in v. 34, 41, and might be rendered "shall satisfy their iniquity," that is, shall suffer such punishment as will be in full satisfaction for the guilt they have incurred.

- חֲמִשׁ שָׁנִים וַהֲיָה עֲרֹכֶךָ הַזֶּכֶר חֲמִשָּׁה שָׁקָלִים
בָּסֶף וּלְנִקְבָּה עֲרֹכֶךָ שְׁלֹשֶׁת שָׁקָלִים בָּסֶף:
7 וְאִם מִבֶּן-שָׁשִׁים שָׁנָה וְעַלָּה אִם-זָכָר וַהֲיָה
עֲרֹכֶךָ חֲמִשָּׁה עָשָׂר שָׁקָל וּלְנִקְבָּה עֲשָׂרָה
8 שָׁקָלִים: וְאִם-מֶלֶךְ הוּא מֵעֲרֹכֶךָ וַהֲעִמִּדוּ לִפְנֵי
הַכֹּהֵן וַהֲעֵרִיף אֹתוֹ הַכֹּהֵן עַל-פִּי אֲשֶׁר תִּשְׁנֶה
9 יַד הַנָּדָר יַעֲרִיכֵנּוּ הַכֹּהֵן: ס וְאִם-
בְּהֶמְהָ אֲשֶׁר יִקְרִיבוּ מִמֶּנּה קָרְבָן לַיהוָה כֹּלֹ
10 אֲשֶׁר יִהְיֶה מִמֶּנּוּ לַיהוָה יִהְיֶה-קֹדֶשׁ: לֹא
יִחַלְיָפוּנוּ וְלֹא-יָמִיר אֹתוֹ טוֹב בָּרַע אוֹ-רַע בְּטוֹב
וְאִם-הִמָּר יָמִיר בְּהֶמְהוּ בְּהֶמְהָ וַהֲיָה-הוּא
11 וְתִמְוָדָתוֹ יִהְיֶה-קֹדֶשׁ: וְאִם כֹּל-בְּהֶמְהָ טְמֵאָה
אֲשֶׁר לֹא-יִקְרִיבוּ מִמֶּנּה קָרְבָן לַיהוָה וַהֲעִמִּיד
12 אֶת-הַבְּהֶמְהָ לִפְנֵי הַכֹּהֵן: וַהֲעֵרִיף הַכֹּהֵן
אֹתָהּ בֵּין טוֹב וּבֵין רָע כַּעֲרֹכֶךָ הַכֹּהֵן כֵּן יִהְיֶה:
13 וְאִם-גָּאֵל יִגְאָלָהּ וְכֶסֶף חֲמִשָּׁה עָשָׂר עַל-עֲרֹכֶךָ:
14 וְאִישׁ בִּי-יִקְדֹּשׁ אֶת-בֵּיתוֹ קֹדֶשׁ לַיהוָה וַהֲעֵרִיכוּ
הַכֹּהֵן בֵּין טוֹב וּבֵין רָע כַּאֲשֶׁר יַעֲרִיף אֹתוֹ
15 הַכֹּהֵן כֵּן יָקוּם: וְאִם-הִמְקִדִּישׁ יִגְאָל אֶת-
בֵּיתוֹ וְכֶסֶף חֲמִשָּׁה עָשָׂר עֲרֹכֶךָ עָלָיו וַהֲיָה
16 לוֹ: וְאִם מִשְׁבָּה אֶחָדָתוֹ יִקְדִּישׁ אִישׁ לַיהוָה

* חמישי (שביעי במחזורין)

then shall the estimation of the male be five shekels of silver, and for the female the estimation (shall be) three shekels of silver. 7. And if (the person be) from sixty years old and above, if it be a male, then shall the estimation be fifteen shekels, and for the female ten shekels. 8. But if he be too poor for this estimation, then shall he present himself before the priest, and the priest shall value him; according to the ability to pay of him that vowed shall the priest value him.

9. And if it be a beast,^a whereof men can bring an offering unto the LORD, all that^b a man giveth of such unto the LORD shall be holy. 10. He shall not alter it, nor change it, a good for a bad one, or a bad for a good one: and if he should change beast for beast, then shall it together with its exchange be holy. 11. And if it be any unclean beast, of which they cannot offer a sacrifice unto the LORD, then shall he present the beast before the priest: 12. And the priest shall value it, whether it be good or bad; as the priest valueth it, so shall it be. 13. And if he will redeem it, then shall he add a fifth part thereof unto the estimated value. 14. And if a man sanctify his house as holy unto the LORD, then shall the priest estimate it, whether it be good or bad; as the priest may estimate it, so shall it stand. 15. And if he that sanctified it will redeem his house, then shall he add the fifth part of the money of the estimated value unto it, and it shall remain his.* 16. And if a man sanctify some part of a field of his possession unto the

^a The word beast here alludes only to domestic animals, the ox, sheep, and goat, for these only could be sacrificed.

^b "If a man said, The leg of this shall be a burnt offering, his words were valid, and it was sold for the purposes of the burnt offering, and all the proceeds were profane property, with the exception of the value of that limb."—RASHI.

- והיה ערכך לפי זרעו זרע חמר שערים
 17 בחמשים שקל כסף : אם-משנת היכל יקדיש
 18 שדרו בערכך יקום : ואם-אחר היכל יקדיש
 שדרו וחשב-לו הכהן את-הכסף על-פי
 השנים הנותרות עד שנת היכל ונגרע מערכך :
 19 ואם-גאל יגאל את-השדה המקדיש ארתו
 20 ויסף חמשיית כסף-ערכך עליו וגם לו : ואם-
 לא יגאל את-השדה ואם-מכר את-השדה
 21 לאיש אחר לא-יגאל עוד : והיה השדה בצאתו
 ביכל קדש ליהוה בשדה החורם לכהן
 22 תהיה אחזתו : ואם את-שדה מקנתו אשר לא
 23 משדה אחזתו יקדיש ליהוה : וחשב-לו הכהן
 את מכסת הערכך עד שנת היכל ונתן את-
 24 הערכך ביום ההוא קדש ליהוה : בשנת
 היוכל ישוב השדה לאשר קנחו מאתו לאשר-
 25 לו אחזת הארץ : וכל-ערכך יהיה בשקל
 26 הקדש עשרים גרה יהיה השקל : אך-בכור
 אשר יבכר ליהוה בבמה לא-יקדיש איש
 27 אתו אם-שור אם-שה ליהוה הוא : ואם בבמה
 הטמאה ופגה בערכך ויסף חמשתו עליו
 28 ואם-לא יגאל ונמכר בערכך : אין כל-חורם

LORD then shall the estimation be in proportion to its required seed: the seed of a chomer of barley at fifty shekels of silver. 17. If immediately after the year of jubilee he sanctify his field, according to this estimation shall it stand. 18. But if after the jubilee he sanctify his field, then shall the priest reckon unto him the money in proportion to the years that remain, until the year of the jubilee, and it shall be deducted from the estimation. 19. And if he that sanctified the field will redeem it, then shall he add the fifth part of the money of the estimated value unto it, and it shall be assured to him. 20. But if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more. 21. But the field, when it is freed in the jubilee, shall be holy unto the LORD, as a devoted field; to the priest shall it belong as a possession.* 22. And if a man sanctify a field which he hath bought, which is not of the fields of his possession, unto the LORD: 23. Then shall the priest reckon unto him the amount of the estimated value to the year of the jubilee, and he shall give this estimation on that day, as a holy thing unto the LORD. 24. In the year of the jubilee the field shall return unto him of whom he bought it, to the one to whom belongeth the possession of the land. 25. And all estimations of value shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel. 26. Only the firstborn which shall, by being first born, be sacred unto the LORD among cattle, no man shall sanctify;^a whether it be ox, or lamb, it is the LORD'S. 27. And if it be an unclean animal, then he shall redeem it according to the estimated value, and shall add its fifth part thereto; and if it be not redeemed, then shall it be sold according to the estimated value. 28. Notwithstanding any devoted thing, which a

^a For the purpose of sacrifice, it being sacred by its birth.

- אֲשֶׁר יַחֲרֹם אִישׁ לַיהוָה מְכַל-אֲשֶׁר-לוֹ מֵאָדָם
 וּבְהִמָּוֶהוּ וּמִשְׁנֵה אַחֲזָתוֹ לֹא יִמָּכַר וְלֹא יִגָּאֵל
 29 כָּל-חֲרֹם קֹדֶשׁ-קֹדָשִׁים הוּא לַיהוָה; כָּל-חֲרֹם
 אֲשֶׁר יַחֲרֹם מִן-הָאָדָם לֹא יִפָּדֶה מוֹת יוֹמָת :
 30 וְכָל--מַעֲשֵׂה הָאָרֶץ מִזֶּרַע הָאָרֶץ מִפְּרִי הָעֵץ
 31 לַיהוָה הוּא קֹדֶשׁ לַיהוָה : וְאִם-גָּאֵל יִגָּאֵל אִישׁ
 32 מִמַּעֲשָׂרוֹ חֲמִשִּׁיתוֹ יִסָּף עָלָיו : וְכָל-מַעֲשֵׂה בָקָר
 וְצֹאֵן כָּל אֲשֶׁר-יַעֲבֹר הַתַּחַת הַשֶּׁבֶט הַזֶּה עֲשִׂי
 33 יְהוָה-קֹדֶשׁ לַיהוָה : לֹא יִבָּקֵר בֵּין-טוֹב לָרַע וְלֹא
 יִמָּרְנוּ וְאִם-הִמָּר יִמָּרְנוּ וְהִידֶה-הוּא וְהַמּוֹרֶתוֹ
 34 יְהִידֶה-קֹדֶשׁ לֹא יִגָּאֵל : אֵלֶּה הַמִּצְוֹת אֲשֶׁר צִוָּה
 יְהוָה אֶת-מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל בְּהָר סִינַי :

חזק

man may devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall not be sold nor redeemed: every devoted thing is most holy unto the LORD.* 29. Any one condemned,^a who shall be condemned to death among men, shall not be redeemed; he shall be put to death. 30. And every tithe of the land, of the seed of the land, or of the fruit of the tree, belongeth to the LORD: it is holy unto the LORD. 31. And if a man will redeem any part of his tithe, its fifth part shall he add thereto.* 32. And concerning the tithe of the herd, or of the flock, whatsoever passeth under the rod,^b the tenth shall be holy unto the LORD. 33. He shall not search whether it be good or bad, neither shall he change it: and if he should change it, then both it and the exchange thereof shall be holy; it shall not be redeemed. 34. These are the commandments, which the LORD commanded Moses for the children of Israel on mount Sinai.

^a According to RASHI's commentary, who refers this verse to the offering of the above valuation: for the life of a condemned criminal.

^b "When he comes to tithe them, he causes them to go through a doorway, one after the other, and the tenth he strikes with a rod having paint on it, that the animal may be recognised as the tithe; and so was done to the lambs and calves of every year."—RASHI.

סבום פסוקי דספר ויקרא שמנה מאות וחמשים ותשעה נטף סימן :
וחציו והנגע כבשר הזב : ופרשיותיו עשרה • בא ג"ד סימן : וסדריו
כ"ג * ובתורתו יהנה יומם ולילה סימן : ופסקותיו ח' * ופרקיו כ"ז
ואהיה עמך ואברכך סימן : מגיין הפתוחות שתיים וחמשים *
והסתומות שש וארבעים הכל שמנה ותשעים פרשיות :
דודי צ"ח וארום סימן :

סדר

ההפטרות

לספר ויקרא

לפי חלופי המנהגים

THE HAPHTOROTH

FOR

THE BOOK OF LEVITICUS.

ACCORDING TO THE VARIOUS CUSTOMS.

ברכות ההפטרה

קודם קריאת ההפטרה ואחר שנמר הנולל יברך המפטיר ברכה זו

ברוך אתה יי אלהינו מלך העולם אשר בחר
בנביאים טובים ורצה בבריהם הנאמרים
באמת: ברוך אתה יי הבוחר בתורה במשה
עבדו ובִּישְׂרָאֵל עמו ובנביאי האמת והצדק:

הספרדים מוסיפים אחר קריאת ההפטרה

נְאֻלְנוּ יְהוָה צְבָאוֹת שְׁמוֹ קָדוֹשׁ יִשְׂרָאֵל:

אחר ההפטרה יברך המפטיר ד' ברכות אלו

ברוך אתה יי אלהינו מלך העולם צור כל-
העולמים צדיק בכל-הדורות האל הנאמן האומר
ועושה מדבר ומקום כי כל-דבריו אמת וצדק.
נאמן אתה הוא יי אלהינו ונאמנים דבריה ודבר
אחר מדבריה אחר לא-ישוב ריקם כי אל מלך
נאמן (ורחמן) אתה. ברוך אתה יי האל הנאמן
בכל-דבריו:

רחם על-ציון כי היא בית חיינו ולעלובת נפש
תושבית במהרה בימינו. ברוך אתה יי משמח ציון
בבניה:

שמחנו יי אלהינו באליהו הנביא עבדך ובמלכות
בית דוד משיחך במהרה יבא ויגל לבנו על-כסאו
לא-ישוב זר ולא ינחלו עוד אחרים את-כבודו. כי

BLESSINGS FOR THE HAPHTORAH.

Before reading, say,

Blessed art thou, O Lord, our God ! King of the universe, who hast chosen good prophets ; and found delight in their words, which were delivered in truth. Blessed art thou, O Lord ! who hast chosen the law, thy servant Moses, thy people Israel, and the true and righteous prophets.

After the reading of the Haphtorah, the Portuguese Jews add,

“ Our Redeemer ! the Lord of Hosts is his name, the holy One of Israel.”

After which, the following.

Blessed art thou, O Lord, our God ! King of the universe ; Protector of all the worlds, who art righteous in all generations ; the faithful God, who promisest and performest : speakest and accomplistest ; for all thy words are true and just. Faithful art thou, O Lord, our God ! and thy words are faithful : for not one of thy words shall return back fruitless ; for thou, O God ! art a faithful King. Blessed art thou, O Lord ! the God who art faithful in all thy words.

O have compassion upon Zion, for it is the dwelling of our life ; and speedily in our days save the afflicted in spirit. Blessed art thou, O Lord ! who wilt cause Zion to rejoice in her children.

O Lord our God ! cause us to rejoice in the coming of thy servant Elijah, the prophet, and in the kingdom of the house of David, thy anointed. May he come speedily, and gladden our hearts. Suffer no stranger to sit on his throne, nor any other to inherit his glory ; for by thy holy

הפטרת ויקרא

בִּשְׁם קֹדֶשׁ נִשְׁבַּעְתָּ לֹא יִכָּבֵד גִּירוֹ לְעוֹלָם
 וְעַד בְּרוּךְ אַתָּה יי מֶגֶן דָּוִד:
 עַל־הַתּוֹרָה וְעַל־הַעֲבוּדָה וְעַל־הַנְּבִיאִים וְעַל־יוֹם
 הַשַּׁבָּת הַזֶּה שְׁנַת־קָלְנוּ יי אֱלֹהֵינוּ לְקֹדֶשׁה וּלְמִנוּחָה
 לְכַבוֹד וּלְתַפְאֶרֶת עַל־הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים
 לָךְ וּמְבָרְכִים אוֹתְךָ יְהִי כְּפִי בְּכִי כָל־חַי
 תָּמִיד לְעוֹלָם וְעַד בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשַּׁבָּת:

הפטרת ויקרא

בישעיה סימן מ"ג

עַם־זוֹ יִצְרָתִי לִי תִהְיֶה יִסְפְּרוּ: וְלֹא־אֵתִי קָרָאתִי 21
 יַעֲקֹב כִּי־יָנַעַתָּ בִּי יִשְׂרָאֵל: לֹא־הִבִּיאתָ לִי שָׂרָה 22
 עַל־תִּיךָ וְזָכִיתִךָ לֹא כִבְדֹתִנִּי לֹא הִעֲבַדְתִּיךָ בְּמִנְחָה
 וְלֹא הוֹנַעְתִּיךָ בְּלִבּוֹנָה: לֹא־קִנִּיתָ לִּי בַכֶּסֶף קָנָה 24
 וַחֲלַב זָכִיתִךָ לֹא הִרִיתִנִּי אֵיךְ הִעֲבַדְתִּנִּי בַחֲטָאתִיךָ
 הוֹנַעְתִּנִּי בַעֲוֹנוֹתֶיךָ: אֲנֹכִי אֲנֹכִי הוּא מִחָה פֶשַׁעֶיךָ 25
 לְמַעַנִּי וַחֲטָאתֶיךָ לֹא אֲזַכֵּר: הִזְכִּירְנִי נִשְׁפָּטָה יְחִיד 26
 סֵפֶר אֶתָּה לְמַעַן הִתְצַדֵּק: אֲבִיךָ הִרְאָה שׁוֹן חֲטָא 27
 וּמִלִּיצֶיךָ פָּשְׁעוּ בִּי: וַיַּחֲלֵל שְׁרִי קֹדֶשׁ וַאֲהַנֶּה 28
 מִד לְאַחֲרֵם יַעֲקֹב וַיִּשְׂרָאֵל לְגִדּוּפִים: וְעַתָּה שְׁמַע

name hast thou sworn unto him that his lamp should never be extinguished. Blessed art thou, O Lord! the Shield of David.

For the sake of the law, the worship, and the prophets, and this Sabbath day, which thou hast given to us for a day of sanctification, rest, glory, and honour; for all this, O Lord, our God! we thank and praise thee; blessed be thy name in the mouth of every living creature, continually and for evermore. Blessed art thou, O Lord! who sanctifiest the Sabbath.

HAPHTORAH OF VAYIKRAH.

ISAIAH xliii. 21.

21. This people I formed for myself; that they should relate my praise; 22. But thou hast not called upon me, O Jacob; for thou art become weary of me, O Israel. 23. Thou hast not brought me the lamb of thy burnt-offerings: and with thy sacrifices thou hast not honoured me; I have not troubled thee with meat-offerings, nor wearied thee with frankincense. 24. Thou hast not bought for me with money sweet cane, and with the fat of thy sacrifices thou hast not satisfied me; but thou hast troubled me with thy sins, thou hast wearied me with thy iniquities. 25. I, it is I that blot out thy transgressions for my own sake, and thy sins I will not remember. 26. Put me in remembrance; let us plead together: relate thou, in order that thou mayest be justified. 27. Thy first father did sin, and thy defenders transgressed against me. 28. Therefore did I profane the holy princes, and I gave up Jacob to the curse, and Israel to reproaches. 1. Yet now hear, O Jacob my servant; and Israel, whom I have chosen: 2. Thus saith the Lord thy Maker, and he that formed

- 2 יַעֲקֹב עֲבָדִי וַיִּשְׁרָאֵל בְּחֶרְתִּי בּוֹ : כֹּה-אָמַר יְהוָה
עֲשֵׂה וַיִּצְרֶה מִבְּטֶן יַעֲזֹרָה אֶל-תִּירָא עֲבָדִי יַעֲקֹב
3 וַיִּשְׁרֹן בְּחֶרְתִּי בּוֹ : כִּי אֶצְק־מִים עַל-צִמָּא וְנוֹזְלִים
עַל-יִבְשָׁה אֶצְק רֹחִי עַל-זֶרְעָה וּבִרְכָתִי עַל-
4 צִמְצִמָּיִךְ : וְצִמְחוּ בִּבְיֹן חֲאִיר בְּעֶרְבִים עַל-יְבִלִי-
5 מִים : זֶה יֹאמַר לַיהוָה אֲנִי וְזֶה יִקְרָא בְּשֵׁם-יַעֲקֹב
6 וְזֶה יִכְתֹּב יְדּוֹ לַיהוָה וּבְשֵׁם יִשְׂרָאֵל יִכְנֶה : כֹּה-
אָמַר יְהוָה מֶלֶךְ-יִשְׂרָאֵל וְגֹאֲלוֹ יְהוָה צְבָאוֹת אֲנִי
7 רֹאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְּלָעֲדִי אֵין אֱלֹהִים : וּמִי-
כְמוֹנִי יִקְרָא וַיְגִידָה וַיַּעֲרֹכָה לִי מִשׁוּמֵי עַם-עוֹלָם
8 וְאֹתֵינוֹת וַאֲשֶׁר הִתְבָּאָה יִגִּידוּ לָמוֹ : אֶל-תִּפְחָדוּ
וְאֶל-הִתְרָהוּ הֵלֹא מֵאֵז הִשְׁמַעְתִּיהָ וְהִגִּדְתִּי וְאַתֶּם
9 עֲדִי הִישׁ אֱלֹהִים מִבְּלָעֲדִי וְאֵין צוּר בַּל-יִדְעֵתִי : יִצְרִי-
פֶסֶל כָּלֶם הִתְהוּ וַחֲמוּדֵיהֶם בַּל-יִוְעִילוּ וְעֲדִיהֶם
10 הִמָּה בַל-יִרְאֶה וּבַל-יִדְעוּ לְמַעַן יִבְשׁוּ : מִי-יִצֹר אֵל
11 וּפֶסֶל נִסְכָּה לְבַלְהִתִּי הוֹעֵיל : הֵן כָּל-חֲבֵרָיו יִבְשׁוּ
וְחֲרָשִׁים הִמָּה מֵאֲדָם יִתְקַבְּצוּ כָּלֶם יַעֲמֻדוּ וּפְחָדוּ
12 יִבְשׁוּ יַחַד : חֲרָשׁ בְּרוֹזָל מַעֲצָד וּפֹעַל בִּפְחָם
וּבִמְקֻבוֹת יִצְרֶהוּ וּפֹעֲלֵהוּ בְּזֹרֹעַ כַּחֲוֹ גַם-רָעַב וְאֵין
13 כֹּחַ לֹא-שָׁתָה מִים וַיַּעַף : חֲרָשׁ עֲצִים נֹטָה קוֹ
יִתְאַבְּרֶהוּ בַּשָּׂדֶד יַעֲשֶׂהוּ בַּמְקַצְעוֹת וּבַמְחוּגָה

thee from the womb, who will help thee, Fear not, O Jacob, my servant; and thou, Yeshurun, whom I have chosen. 3. For (as) I pour water upon the thirsty, and floods upon the dry ground: (so) will I pour my spirit upon thy seed, and my blessing upon thy offspring. 4. And they shall spring up (as) among grass, as willows by the water-courses. 5. One will say, I belong to the LORD; and another will call himself by the name of Jacob; and another will inscribe himself with his hand unto the LORD, and surname himself by the name of Israel. 6. Thus saith the LORD, the King of Israel, and his redeemer, the LORD of hosts, I am the first, and I am the last; and beside me there is no god. 7. And who, like me, will announce, and will tell it, and set it in order for me, since I appointed the ancient people? and the future things, and those which are to happen,—let them foretell unto them. 8. Have no dread, and be ye not afraid: have I not long since informed thee, and have told it? and ye are my witnesses: is there a god beside me? yea, there is no rock, whom I know not. 9. The makers of graven images are all of them vanity; and their ornaments cannot profit; and they are their own witnesses, that they see not, and know not, in order that they may be ashamed. 10. Who hath formed a god, or cast an image that profiteth nothing? 11. Behold, all his fellows shall be ashamed, for the workmen themselves are men: let them all be gathered together, let them stand up, they will be terrified, and they will be ashamed together. 12. The iron-smith (maketh) an axe and worketh it in the coals, and with hammers he fashioneth it, and worketh it with his powerful arm; when he also is hungry, his strength faileth: when he drinketh no water, he becometh faint. 13. The worker in wood stretcheth out the rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man,

יתאָרְהוּ וַיַּעֲשׂוּהוּ כַּתְבֵּנִית אִישׁ כַּתְּפָאֶרֶת אָדָם
 14 לְשֵׁבֶת בֵּית : לְכַרְתָּ-לוֹ אֲרָזִים וַיִּקַּח הַתְּרֹזֶה וְאֵלֹן
 15 וַיֹּאמֶץ-לוֹ בַּעֲצֵי-יָעַר נָטַע אֲרֹז וְגִשָּׁם יַגְדֵּל : וְהָיָה
 לְאָדָם לְבָעַר וַיִּקַּח מֵהֶם וַיַּחֵם אֶף-יִשְׁיֵק וְאַפָּה לֶחֶם
 אֵף וַיַּעַל-אֵל וַיִּשְׁתַּחֲוֶה עֲשָׂהוּ פָסָל וַיִּסְגֹּד-לָמוֹ :
 16 חֲצִיו שָׂרָף בְּמוֹ-אֵשׁ עַל-חֲצִיו בִּשָּׂר יֹאכֵל יִצְלָה צֹלִי
 וַיִּשְׁבֶּעַ אֶף-יַחֵם וַיֹּאמֶר הָאֵח חַמּוּתִי רְאִיתִי אֹר :
 17 וַיִּשְׁאַרְיָתוֹ לֹאֵל עֲשֵׂה לְפָסָלוֹ יִסְגֹּד-לוֹ וַיִּשְׁתַּחֲוֶה
 18 וַיִּתְפַּלֵּל אֵלָיו וַיֹּאמֶר הִצִּילָנִי כִי אֵלִי אַתָּה : לֹא
 יֵדְעוּ וְלֹא יָבִינוּ כִּי טַח מִרְאוֹת עֵינֵיהֶם מִהַשְׁכִּיל
 19 לְבָתָּם : וְלֹא-יָשִׁיב אֶל-לִבּוֹ וְלֹא רָעַת וְלֹא-תְבוּנָה
 לֵאמֹר חֲצִיו שָׂרָפְתִּי בְּמוֹ-אֵשׁ וְאֵף אָפִיתִי עַל-גִּחְחִלּוֹ
 לֶחֶם אֲצִלָּה בִּשָּׂר וְאֹכֵל וַיִּתְּרוּ לְהוֹעֵבָה אֲעֲשֶׂה
 20 לְבֹל עֵץ אֶסְגֹּד : רָעָה אֶפְרָ לֵב הוֹתֵל הִטָּהוּ וְלֹא-
 21 יִצִּיל אֶת-נַפְשׁוֹ וְלֹא יֹאמֶר הֲלוֹא-שָׁקַר בְּיָמִינִי : זָכַר-
 אֵלָה יַעֲקֹב וַיִּשְׂרָאֵל כִּי עַבְדִּי-אַתָּה יִצְרָתִיךָ עֶבֶד-
 22 לִי אַתָּה יִשְׂרָאֵל לֹא תִנְשָׁנִי : מַחֲתִיתִי כַּעֵב פֶּשַׁעִיךָ
 23 וּבַעֲגֹן חַטָּאתֶיךָ שׁוֹבָה אֵלַי כִּי גֹאֲלֶיךָ : רָנוּ שָׁמַיִם
 כִּי-עֲשִׂה יְהוָה הִרְיֵעוּ תַחֲתֵינוֹת אֶרֶץ פִּצְחוּ הָרִים
 רָנָה יַעַר וְכָל-עֵץ בּוֹ כִּי-גֹאֵל יְהוָה יַעֲקֹב וּבִי־שְׂרָאֵל
 יִתְפָּאֵר :

according to the beauty of man; that it may dwell in a house. 14. He felleth for himself cedars, and taketh cypress and oak, and he chooseth for himself the strongest among the trees of the forest; he planteth an ash, and the rain causeth it to grow. 15. Then it serveth a man for burning; and he taketh thereof, and warmeth himself; also he heateth therewith, and baketh bread; also, he maketh a god, and boweth himself; he maketh of it an image, and kneeleth down thereto. 16. The half thereof he hath burnt in fire; with part thereof he will eat flesh; he will roast food, and be satisfied; he will also warm himself, and say, *Aha, I am warm, I have felt the fire*: 17. And the residue thereof he hath made into a god, his graven image; he kneeleth down unto it, and boweth himself, and prayeth unto it, and saith, *Deliver me; for my god art thou*. 18. They know not, they understand not; for their eyes are daubed over, that they cannot see; their hearts, that they cannot understand. 19. And he layeth it not to heart, and hath no knowledge, no understanding to say, *The half thereof I have burnt in fire; and I have also baked upon its coals bread; I (now) will roast flesh, and eat it: and shall I make of its residue an abomination, before a block of wood shall I kneel?* 20. He feedeth on ashes; a deceived heart hath turned him aside, and he cannot deliver his soul, and will not say, *Is there not a lie in my right hand?* 21. Remember these things, O Jacob, and Israel; for thou art my servant: I have formed thee to be my servant, thee, O Israel, thou shalt not be forgotten by me. 22. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. 23. Sing, O ye heavens; for the LORD hath done it; shout, ye lowest parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the LORD hath redeemed Jacob, and on Israel will he glorify himself.

בִּרְמִיָּה סִימָן ז'

- 21 כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עֲלֹתֵיכֶם
22 סָפוּ עַל־זִבְחֵיכֶם וְאָכְלוּ בָשָׂר׃ כִּי לֹא־דִבַּרְתִּי אֶת־
אֲבוֹתֵיכֶם וְלֹא צִוִּיתִים בַּיּוֹם הוֹצִיָא אֶתְּכֶם מֵאֶרֶץ
23 מִצְרַיִם עַל־דִּבְרֵי עֲוֹלָה וְזָבַח׃ כִּי אִם־אֶת־הַדָּבָר
הַזֶּה צִוִּיתִי אֶתְּכֶם לֵאמֹר שְׁמַעוּ בְּקוֹלִי וְהָיִיתִי לָכֶם
לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי לְעַם וְהִלַּכְתֶּם בְּכָל־הַדֶּרֶךְ
24 אֲשֶׁר־אֲצַוֶּה אֶתְּכֶם לַמַּעַן יִטֹּב לָכֶם׃ וְלֹא שְׁמַעוּ
וְלֹא־הָטוּ אֶת־אָזְנָם וַיִּלְכוּ בְּמַעֲצוֹת בָּשָׂרוֹת לָכֶם
25 הִרְעִי וַיִּהְיוּ לְאַחֲזֹר וְלֹא לִפְנִים׃ לְמִן־הַיּוֹם אֲשֶׁר
יֵצְאוּ אֲבוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם עַד הַיּוֹם הַזֶּה
וְאֲשַׁלַּח אֲלֵיכֶם אֶת־כָּל־עַבְדֵי הַנְּבִיאִים יוֹם הַשָּׁבָע
26 וְשַׁלַּח׃ וְלֹא שְׁמַעוּ אֵלַי וְלֹא הָטוּ אֶת־אָזְנָם וַיִּקְשׁוּ
27 אֶת־עֲרֹפָם הִרְעוּ מֵאֲבוֹתָם׃ וְדִבַּרְתִּי אֲלֵיהֶם
אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה וְלֹא יִשְׁמְעוּ אֵלַי וְקִרְאתִי
28 אֲלֵיהֶם וְלֹא יַעֲנוּכָה׃ וְאָמַרְתִּי אֲלֵיהֶם זֶה הַגּוֹי
אֲשֶׁר לֹא־שְׁמַעוּ בְּקוֹלִי יִהְיֶה אֱלֹהֵיו וְלֹא לִקְחוּ
29 מוֹסָר אֲבָדָה הָאֲמוּנָה וְנִכְרְתָה מִפִּיהֶם׃ גְּזִי נִזְרֶךְ
וְהִשְׁלִיכִי וּשְׂאִי עַל־שִׁפְיָם קִינָה כִּי מָאֵס יְהוָה
30 וַיִּטֵּשׁ אֶת־דָּוָר עֲבָרְתוֹ׃ כִּי־עָשׂוּ בְנֵי־יְהוּדָה הִרְעִי

* הוציא קרי

HAPHTORAH OF TZAV.

JEREMIAH vii. 21.

21. Thus saith the LORD of hosts, the God of Israel, Add your burnt-offerings unto your peace-sacrifices, and eat the flesh. 22. For I spoke not unto your fathers, and I commanded them not on the day of my bringing them out of the land of Egypt, concerning burnt-offering or peace-sacrifice; 23. But this thing did I command them, saying, Harken to my voice, and I will be unto you for a God, and ye shall be unto me for a people; and walk ye altogether on the way which I may command you, in order that it may be well unto you. 24. Yet they hearkened not, and inclined not their ear; but walked in the counsels, in the self-will of their evil heart; and they went backward, and not forward: 25. Since the day that your fathers came forth out of the land of Egypt unto this day; and I sent unto you all my servants the prophets, sending them daily in the morning early; 26. Yet they hearkened not unto me, and inclined not their ear; but they hardened their neck; they did worse than their fathers. 27. And if thou speakest unto them all these words; and they will not hearken to thee; and thou callest unto them, and they will not answer thee: 28. Then shalt thou say unto them, This is the nation that hearkeneth not to the voice of the LORD their God, and receive not admonition; vanished is truth, and is cut off from their mouth. 29. Cut off thy flowing hair, and cast it away, and take up on high places a lamentation: for the LORD hath rejected and forsaken the generation of his wrath. 30. For the children of Judah have done the

בְּעֵינַי נֶאֱסִי-יְהוָה שְׁמוֹ שְׁקוּצִיָּהֶם בְּבֵית יִשְׂרָאֵל
 31 נִקְרָא-שְׁמִי עָלָיו לְטֹמְאוֹ: וּבָנוּ בָמוֹת הַתֶּפֶת אֲשֶׁר
 בְּגֵיָא בֶן-הַנֶּחֱם לִישְׁרָף אֶת-בְּנֵיהֶם וְאֶת-בָּנֹתֵיהֶם
 32 בָּאֵשׁ אֲשֶׁר לֹא צוּיְתִי וְלֹא עָלְתָה עַל-לִבִּי: לִבִּן
 הַנֶּה יָמִים בָּאִים נֶאֱסִי-יְהוָה וְלֹא-יֵאמַר עוֹד
 הַתֶּפֶת וְגֵיָא בֶן-הַנֶּחֱם כִּי אִם-גֵּיָא הַהֲרֹגָה וְקִבְּרוּ
 33 בַּתֶּפֶת מֵאֵין מָקוֹם: וְהִיְתָה נִבְלַת הָעַם הַזֶּה
 לְמֵאֵכֹל לַעוֹף הַשָּׁמַיִם וּלְבִהֶמַת הָאָרֶץ וְאֵין
 34 מִחְרִיר: וְהִשְׁבֵּתִי מִעֲרֵי יְהוּדָה וּמִחֲצוֹת
 יְרוּשָׁלַם קוֹל שִׁשׁוֹן וְקוֹל שִׁמְחָה קוֹל חֲתָן וְקוֹל
 1 כֻּלָּה כִּי לַחֲרָבָה תַּחֲיֶה הָאָרֶץ: בָּעֵת הַהִיא נֶאֱסִי-
 יְהוָה וְיוֹצִיָאוּ אֶת-עַצְמוֹת מַלְכֵי-יְהוּדָה וְאֶת-
 עַצְמוֹת-שָׂרָיו וְאֶת-עַצְמוֹת הַכֹּהֲנִים וְאֶת עַצְמוֹת
 הַנְּבִיאִים וְאֶת עַצְמוֹת יוֹשְׁבֵי-יְרוּשָׁלַם מִקְבְּרֵיהֶם:
 2 וְשִׁטְחוּם לְשֶׁמֶשׁ וּלְיָרֵחַ וּלְכָל צֶבֶא הַשָּׁמַיִם אֲשֶׁר
 אֶהְבֹּם וְאֲשֶׁר עָבְרוּם וְאֲשֶׁר הָלְכוּ אַחֲרֵיהֶם וְאֲשֶׁר
 דָּרְשׁוּם וְאֲשֶׁר הִשְׁתַּחֲווּ לָהֶם לֹא יֵאָסְפוּ וְלֹא יִקְבְּרוּ
 3 לְדָמָן עַל-פְּנֵי הָאֲדָמָה יִהְיוּ: וְנִבְחַר מֹות מַחֲיִים
 לְכָל הַשְּׂאֲרִית הַנִּשְׂאָרִים מִן-הַמִּשְׁפָּחָה הַרְעָה
 הַזֹּאת בְּכָל-הַמְּקוֹמוֹת הַנִּשְׂאָרִים אֲשֶׁר-הִדְחַתִּים
 35 יָשָׁם נֶאֱסִי יְהוָה צְבָאוֹת: כֹּה וְאָמַר יְהוָה אֱלֹהֵי-יִתְהַלָּל

* יוציאו קרי

evil in my eyes, speaketh the LORD: they have set up their abominations in the house which is called by my name, to pollute it. 31. And they have built the high places of Tophet, which is in the valley of Ben Hinnom, to burn their sons and their daughters in fire; which I have not commanded, and which came not into my mind. 32. Therefore, behold, days are coming, speaketh the LORD, that it shall not be called any more Tophet, or The valley of Ben Hinnom, but The valley of slaughter; for they shall bury in Tophet, for want of place. 33. And the carcasses of this people shall become food unto the fowls of the heaven, and unto the beasts of the earth; with none to chase them away. 34. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; for a desert shall the land become.

CHAP. VIII. 1. At that time, speaketh the LORD, shall they bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: 2. And they shall spread them out before the sun, and the moon, and all the host of heaven, which they have loved, and which they have served, and after which they have walked, and which they have sought, and to which they have prostrated themselves; they shall not be gathered up, and they shall not be buried; dung upon the face of the ground they shall become. 3. And death shall be preferable to life, for all the residue of those that are left of this evil family, who are left in all the places whither I shall have driven them, speaketh the LORD of hosts.

IX. 22. Thus hath said the LORD, Let not the wise man

חכם בחכמתו ואל-יתהלל הגבור בגבורתו אל-
 יתהלל עשיר בעשרו : כי אם-בזאת יתהלל 23
 המתהלל השכל וידע אותו כי אני יהוה עשה
 חסד משפט וצדקה בארץ כי-באלה חפצתי
 נאם-יהוה :

הפטרת שמיני

בשכואל ב' סימן ו'

- 1 ויסף עוד דוד את-כל-בחור בישראל שלשים
- 2 אלף : ויגסו וילך דוד וכל-העם אשר אתו
 מבעלי יהודה להעלות משם את ארון האלהים
 אשר-נקרא שם שם יהוה צבאות ישב הכרבים
 עליו : וירכבו את-ארון האלהים אל-עגלה חדשה 3
- 4 וישאוהו מבית אבינדב אשר בגבעה ועזא ואחיו
 בני אבינדב נהגים את-העגלה חדשה : וישאוהו
 מבית אבינדב אשר בגבעה עם ארון האלהים 5
- 5 ואחיו הלך לפני הארון : ודוד וכל-בית ישראל
 משחקים לפני יהוה בכל עצי ברושים ובכנרות
 ובנבלים ובתפים ובמנגננים ובצלצלים : ויבאו 6
 עד-גרן נכון וישלח עזה אל-ארון האלהים ויאחו

glory in his wisdom, and let not the mighty man glory in his might, let not the rich man glory in his riches; 23. But let him that glorieth glory in this, that he understandeth and knoweth me, that I the LORD exercise loving-kindness, justice, and righteousness, on the earth; that in these things I delight, speaketh the LORD.

HAPHTORAH OF SHEMINEE.

2 SAMUEL vi. 1.

CHAP. VI. 1. And David assembled again all the chosen men of Israel, thirty thousand. 2. And David arose, and went with all the people who were with him from Baälé Yehudah, to bring up from there the ark of God, the name of which was called by the name of the LORD of hosts, that dwelleth between the cherubim. 3. And they carried the ark of God in a new wagon, and brought it out of the house of Abinadab that was on the hill; and Uzzah and Achyo, the sons of Abinadab, guided the new wagon. 4. When they brought it out of the house of Abinadab which was on the hill, they were near the ark of God; but Achyo went before the ark. 5. And David and all the house of Israel played^a before the LORD on all manner of instruments made of fir-wood, and on harps, and on psalteries, and on kettle-drums, and with bells, and with cymbals. 6. And when they came to the threshing-floor of Nachon, Uzzah put forth (his hand) to the ark of God, and

^a ARNHEIM renders: "Danced before the LORD, with all manner of cypress branches (in their hands), and played," &c.

- 7 בּוֹ כִּי שָׁמְטוּ הַבָּקָר : וַיַּחַר-אַף יְהוָה בְּעֹזָה וַיִּכֶּהוּ
שֵׁם הָאֱלֹהִים עַל-הַשָּׂל וַיָּמָת שֵׁם עִם אֲרוֹן
8 הָאֱלֹהִים : וַיַּחַר לְדֹד עַל־אֲשֶׁר פָּרַץ יְהוָה פָּרַץ
בְּעֹזָה וַיִּקְרָא לַמָּקוֹם הַהוּא פָּרַץ עֹזָה עַד הַיּוֹם
9 הַזֶּה : וַיֵּרָא דָוִד אֶת-יְהוָה בַּיּוֹם הַהוּא וַיֹּאמֶר אֵיךְ
10 יָבוֹא אֵלַי אֲרוֹן יְהוָה : וְלֹא-אֵבָה דָוִד לְהַסִּיר אֵלָיו
אֶת-אֲרוֹן יְהוָה עַל-עֵיר דָּוִד וַיִּטֶּהוּ דָוִד בֵּית עֶבֶר-
11 אֲדָם הַנֶּגֶב : וַיֵּשֶׁב אֲרוֹן יְהוָה בֵּית עֶבֶר אֲדָם הַנֶּגֶב
שְׁלֹשָׁה חֳדָשִׁים וַיִּבְרַךְ יְהוָה אֶת-עֶבֶר אֲדָם וְאֶת-
12 כָּל-בֵּיתוֹ : וַיֵּגֶד לַמֶּלֶךְ דָּוִד לֵאמֹר בֵּרַךְ יְהוָה אֶת-
בֵּית עֶבֶר אֲדָם וְאֶת-כָּל-אֲשֶׁר-לוֹ בְּעֶבֶר אֲרוֹן
הָאֱלֹהִים וַיֵּלֶךְ דָּוִד וַיַּעַל אֶת-אֲרוֹן הָאֱלֹהִים מִבֵּית
13 עֶבֶר אֲדָם עֵיר דָּוִד בְּשִׁמְחָה : וַיְהִי כִּי צָעְדוּ גִשְׁאֵי
14 אֲרוֹן-יְהוָה שִׁשָּׁה צָעָדִים וַיִּזְבַּח שׁוֹר וּמְרִיא : וְדָוִד
מִבְּרִכַּר בְּכָל-עֹז לִפְנֵי יְהוָה וְדָוִד חָגַר אֶפֶסֶד כָּד :
15 וְדָוִד וְכָל-בֵּית יִשְׂרָאֵל מַעֲלִים אֶת-אֲרוֹן יְהוָה
16 בְּתֹרֶעָה וּבִקְוֹל שׁוֹפָר : וַהֲיָה אֲרוֹן יְהוָה בָּא עֵיר
דָּוִד וּמִיכַל בַּת-שָׁאוּל גִּשְׁקָפָה וּ בְּעַד הַחֲלוֹן וַתֵּרָא
אֶת-הַמֶּלֶךְ דָּוִד מִפָּנָיו וּמִבְּרִכַּר לִפְנֵי יְהוָה וַתִּבְּזוּ לוֹ
17 בְּלִבָּהּ : וַיָּבֹאוּ אֶת-אֲרוֹן יְהוָה וַיַּצְגּוּ אֹתוֹ בְּמָקוֹמוֹ
בְּתֹמֶךְ הָאֹהֶל אֲשֶׁר נָטָה-לוֹ דָּוִד וַיַּעַל דָּוִד עֹלֹת

took hold of it; for the oxen shook^a it. 7. And the anger of the LORD was kindled against Uzzah; and God smote him there for the error; and he died there by the ark of God. 8. And it was grievous to David, because the LORD had suddenly taken away Uzzah; and he called the name of the place Perez-uzzah (Breach of Uzzah) to this day. 9. And David was afraid of the LORD on that day, and said, How shall the ark of the LORD come to me? 10. So David would not bring the ark of the LORD unto him into the City of David; but David had it carried into the house of Obed-edom the Gittite. 11. And the ark of the LORD remained in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household. 12. And it was told to the king David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God; and David then went and brought up the ark of God from the house of Obed-edom into the City of David with gladness. 13. And it happened, that when the bearers of the ark of the LORD had gone six paces, he sacrificed an ox and a fatling. 14. And David danced with all his might before the LORD; and David was girded with a linen ephod. 15. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the cornet. 16. And it happened that as the ark of the LORD came into the City of David, that Michal the daughter of Shaül looked through a window, and saw the king David leaping and dancing before the LORD; and she despised him in her heart. 17. And they brought in the ark of the LORD, and set it in its place, in the midst of the tent that David had pitched for it: and David offered burnt-offerings before the LORD and

^a "The oxen had broken loose."—JOËL BRIEL.

18 לִפְנֵי יְהוָה וּשְׁלָמִים : וַיָּבֵל דָּוָד מְהֵעֵלוֹת הָעוֹלָה
וְהַשְּׁלָמִים וַיִּבְרַךְ אֶת־הָעָם בְּשֵׁם יְהוָה צְבָאוֹת :
19 וַיַּחֲלֵק לְכָל־הָעָם לְכָל־הַמִּזְוֶן יִשְׂרָאֵל לְמֵאִישׁ
וְעַד־אִשָּׁה לְאִישׁ חֵלֶת לֶחֶם אַחַת וְאַשְׁפָּר אֶחָד
וְאַשִּׁישָׁה אַחַת וַיֵּלֶךְ כָּל־הָעָם אִישׁ לְבֵיתוֹ :

כאן מסיימן הספרדים ויש מוסיפין ב' פסוקים האחרונים ונאמן ביתך

20 וַיָּשָׁב דָּוָד לְבֵרֶךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיֶּכֶל בֵּת־שָׂאוֹל
לְקַבֵּאת דָּוָד וַתֹּאמֶר מִה־נִּכְבֵּד הַיּוֹם מֶלֶךְ
יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אֲמֵהוּת עֲבָדָיו
21 כְּהַגְלוֹת נִגְלוֹת אַחֵר הָרָקִים : וַיֹּאמֶר דָּוָד אֶל־מִיכָל
לִפְנֵי יְהוָה אֲשֶׁר בָּחַר־בִּי מֵאֲבִיךָ וּמִכָּל־בֵּיתוֹ לְצֹנֹת
אֶתִּי נָגִיד עַל־עָם יְהוָה עַל־יִשְׂרָאֵל וְשִׁחֲקֵתִי לִפְנֵי
22 יְהוָה : וּנְקַלְתִּי עוֹד מִזֹּאת וְהָיִיתִי שָׂפֵל בְּעֵינֶי וְעַם־
23 הָאֲמֵהוּת אֲשֶׁר אָמַרְתָּ עָמָם אֲכַבְּדָה : וּלְמִיכָל
1 בֵּת־שָׂאוֹל לֵאמֹר הִיא לָהּ יֶלֶד גֵּד עַד יוֹם מוֹתָה : וַיְהִי
כִּי־יָשָׁב הַמֶּלֶךְ בְּבֵיתוֹ וַיְהִי הַנִּיחִלוֹ מִסָּבִיב מְכַל־
2 אֲבִיביו : וַיֹּאמֶר הַמֶּלֶךְ אֶל־נָתָן הַנָּבִיא רְאֵה נָא אֲנֹכִי
יֹשֵׁב בְּבֵית אֲדָרִים וְאֲרוֹן הָאֱלֹהִים יֹשֵׁב בְּתוֹךְ
3 הַיְרִיעָה : וַיֹּאמֶר נָתָן אֶל־הַמֶּלֶךְ כֹּל אֲשֶׁר בְּלִבְךָ
4 לֵךְ עֲשֵׂה כִּי יְהוָה עִמָּךְ : כאן כסיימים האיטליאנים ויהי

peace-offerings. 18. And when David had made an end of offering the burnt-offerings and peace-offerings, he blessed the people in the name of the LORD of hosts. 19. And he divided among all the people, among the whole multitude of Israel, to both men and women to every one a cake of bread, and a good piece of flesh, and a flagon of wine; and all the people departed every one to his house.

[THE PORTUGUESE END HERE.]

20. And when David returned to bless his household, Michal the daughter of Shaül came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as only one of the low fellows uncovereth himself! 21. And David said unto Michal, It was before the LORD, who chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel; and before the LORD will I yet farther play. 22. And I would yet be more vile^a than thus, and would be base in my own eyes: if of the maidservants of whom thou hast spoken, I should seek for honour. 23. And Michal the daughter of Shaül had no child until the day of her death.

CHAP. VII. 1. And it came to pass, when the king dwelt in his house, and the LORD had given him rest round about from all his enemies; 2. That the king said unto Nathan the prophet, See now, I dwell in a house of cedar, whilst the ark of God dwelleth within curtains. 3. And Nathan said to the king, Go, all that is in thy heart do; for the LORD is with thee. [THE ITALIANS STOP HERE.]

4. And it came to pass that night, that the word of the

^a Others render: "I will yet farther play before him, should I be yet more despised than now, (for toward him I also am reckoned as nothing), yea, even with the maid-servants of whom thou hast spoken, would I be honoured thereby;" which would say, that the king of

- 5 בלילה ההוא ויהי דבר-יהוה אל-נתן לאמר : לך
ואמרת אל-עבדי אל-דוד כה אמר יהוה האלה
6 התבנה-לי בית לשבתי : כי לא ישבתי בבית
למיום העלתי את-בני ישראל ממצרים ועד היום
7 הוה ואהיה מתהלך באהל ובמשכן : בכל אשר-
התהלכתי בכל-בני ישראל הדבר דברתי את-
אחר שבטי ישראל אשר צויתי לרעות את-עמי
את-ישראל לאמר למה לא-בניתם לי בית ארזים :
8 ועתה כה-תאמר לעבדי דוד כה אמר יהוה
צבאות אני לקחתיה מן-הנזה מאחר הצאן להיות
9 נגיד על-עמי על-ישראל : ואהיה עמך בכל אשר
הלכת ואכרתה את-כל-איביך מפניך ועשיתי לך
10 שם גדול כשם הגדלים אשר בארץ : ושמתי
מקום לעמי לישראל ונטעתי ושכן תחתיו ולא
ירגז עוד ולא-יסיפו בני-עולה לענותו כאשר
11 בראשונה : ולמן-היום אשר צויתי שקטים על-
עמי ישראל והניחתי לך מכל-איביך והגיד לך
12 יהוה כי-בית יעשה-לך יהוה : כי ימלאו ימיה
ושכבת את-אבתיך והקימתי את-זרעך אחריך
13 אשר יצא ממעיך והבינתי את-ממלכתו : הוא
יבנה-בית לשמי וכן-הייתי את-בסא ממלכתו

LORD came unto Nathan, saying, 5. Go and say unto my servant, unto David, Thus saith the LORD, Wilt thou build me a house for me to dwell in? 6. For I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt, even to this day; but have moved about in a tent and in a tabernacle. 7. In all the time that I moved about among all the children of Israel, did I speak a word to any one^a of the tribes of Israel, whom I ordained to feed my people Israel, saying, Why have ye not built me a house of cedar? 8. Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from behind the flocks, to be ruler over my people, over Israel: 9. And I was with thee whithersoever thou didst go, and I cut off all thy enemies from thy presence, and I have made thee a great name, like the name of the great who are on the earth. 10. And I have appointed a place for my people Israel, and I have planted them, that they may dwell in a place of their own, and be no more troubled; and that the children of wickedness shall not afflict them any more as aforetimes, 11. And as (it was) since the time that I commanded judges to be over my people Israel; and I have caused thee to rest from all thy enemies; and the LORD telleth thee that he will erect thee a house. 12. When thy days be completed, and thou sleepest with thy fathers, I will set up thy seed after thee, who shall proceed out of thy body, and I will establish his kingdom. 13. He shall build a house for my name, and I will establish the throne of his kingdom for

Israel, in humbling himself before God, would not lose the respect of the humblest of his people. The text is according to ARNHEIM, who considers it as a satirical expression, that David would indeed be vile were he to seek for praise from the lowest classes.

^a *i. e.* The one chosen from the tribes to govern, "the judge."

- 14 ער-עולם: אני אהיה-לו לאב והוא יהיה-לי לבן
 אשר בהעלותו והכחתיו בשבט אנשים ובנגעי בני
 15 אדם: וחסדי לא-יסור ממנו באשר הסרתלי מעם
 16 שאול אשר הסרתני מלפניך: ונאמן בירחך
 וממלכתך ער-עולם לפניך בסאף יהיה נכון ער-
 17 עולם: ככל הדברים האלה וככל החזון הזה
 בן דבר נתן אל-דוד:

הפטרת תזריע

במלכים ב' כסימן ר' אם הפרשיות נפרדים

- 42 ואיש בא מבעל שלשה ויבא לאיש האלהים
 לחם בבורים עשרים-לחם שערים וברמל
 43 בצקלנו ויאמר הן לעם ויאכלו: ויאמר משרתו
 מרה אפתן זה לפני מאה איש ויאמר הן לעם
 44 ויאכלו כי כה אמר יהוה אכול והותר: והן
 1 לפניהם ויאכלו ויזרזירו כדבר יהוה: ונעמן שר-
 צבא מלך-ארם היה איש גדול לפני אדניו ונשא
 פנים כי-כו גרמן-יהוה השועה לארם והאיש היה
 2 גבור חיל מצרע: וארם יצאו גדודים וישבו
 מארץ ישראל גערה קטנה ותהי לפני אשת נעמן:

ever. 14. I will be to him as a father, and he shall be to me as a son; so that when he transgresseth, I will chastise him with the rod of men, and with the plagues of the children of men; 15. But my mercy shall not depart from him, as I caused it to depart from Shaül, whom I put away before thee. 16. And thy house and thy kingdom shall be steadfast for ever before thee: thy throne shall be established for ever. 17. According to all these words, and according to all this vision, so did Nathan speak unto David.

HAPHTORAH OF TAZREEANG.

2 KINGS iv. 42.

42. And there came a man from Baäl-shalisha, and brought unto the man of God bread of the first-fruits, twenty loaves of barley bread, and fresh ears of corn in his scrip; and he said, Give it unto the people, that they may eat. 43. And his servitor said, What, shall I set this before a hundred men? And he said, Give it unto the people, that they may eat; for thus saith the LORD, They shall eat, and shall leave thereof. 44. So he set it before them, and they did eat, and left thereof, according to the word of the LORD.

CHAP. v. 1. And Naäman, the chief of the army of the king of Syria, was a great man before his lord, and highly honoured, because by him the LORD had given victory unto Syria: and this man was valiant in war, but a leper. 2. And the Syrians had gone out in predatory troops, and had brought away captive out of the land of Israel a little maiden; and she waited on Naäman's wife.

- 3 וַתֹּאמֶר אֶל-גְּבִרְתָּהּ אַחֲלִי אֲדֹנִי לִפְנֵי הַנָּבִיא אֲשֶׁר
4 בְּשֹׁמְרוֹן אֲנִי יֹאסֶף אֹתוֹ מִצְרַעְתּוֹ: וַיָּבֹא וַיַּגֵּד לְאֲדֹנָיו
לֵאמֹר כִּזְזֹאת וְכִזְזֹאת דְּבָרָה הַנִּעֲרָה אֲשֶׁר מֵאֶרֶץ
5 יִשְׂרָאֵל: וַיֹּאמֶר מֶלֶךְ-אֲרָם לֵךְ בָּא וְאִשְׁלַחְהָ
סֹפֵר אֶל-מֶלֶךְ יִשְׂרָאֵל וַיִּלְךָ וַיִּקַּח בִּידּוֹ עֶשֶׂר כִּכְרִים
כֶּסֶף וְשֵׁשֶׁת אֲלָפִים זָהָב וְעֶשֶׂר חֲלִיפוֹת בְּגָדִים:
6 וַיָּבֹא הַסֹּפֵר אֶל-מֶלֶךְ יִשְׂרָאֵל לֵאמֹר וְעַתָּה כְּבֹוא
הַסֹּפֵר הַזֶּה אֵלַי הִנֵּה שָׁלַחְתִּי אֵלַיָּךְ אֶת-נַעֲמָן
7 עַבְדִּי וַיֹּאסֶפְתּוּ מִצְרַעְתּוֹ: וַיְהִי כִקְרָא מֶלֶךְ-
יִשְׂרָאֵל אֶת-הַסֹּפֵר וַיִּקְרַע בְּגָדָיו וַיֹּאמֶר הָאֱלֹהִים
אֲנִי לְהַמִּית וּלְהַחְיֹת כִּי-זֶה שָׁלַח אֵלַי לֵאסֹף אִישׁ
מִצְרַעְתּוֹ כִּי אֶתְדַעֲוֶנָּה וְרָאוּ כִי-מִתְאַנֶּה הוּא לִי:
8 וַיְהִי כִשְ�מֹעַ אֱלִישֶׁעַ אִישׁ-הָאֱלֹהִים כִּי-קָרַע מֶלֶךְ-
יִשְׂרָאֵל אֶת-בְּגָדָיו וַיִּשְׁלַח אֶל-הַמֶּלֶךְ לֵאמֹר לָמָּה
קָרַעְתָּ בְּגָדֶיךָ יִבְאֶנָּה אֵלַי וַיֵּדַע כִּי יֵשׁ נָבִיא בְּיִשְׂרָאֵל:
9 וַיָּבֹא נַעֲמָן בְּסוּסָיו וּבִרְכָבוֹ וַיַּעֲמֵד פְּתַח-הַיְּבוֹיֹת
לְאֱלִישֶׁעַ: וַיִּשְׁלַח אֵלָיו אֱלִישֶׁעַ מִלְּאָךְ לֵאמֹר הֲלוֹךְ
10 וְרַחֲצֵתָ שֶׁבַע-פְּעָמִים בִּידְּוֹ וַיֵּשֶׁב בְּשֹׁרֶךְ לֵךְ
11 וְטָהֵר: וַיִּקְצֹף נַעֲמָן וַיִּלֶּךְ וַיֹּאמֶר הִנֵּה אֲמַרְתִּי
אֵלַי וַיֵּצֵא יָצוֹא וְעַמֵּר וְקִרְאֵי בְּשֵׁם-יְהוָה אֱלֹהָיו
12 וְהִנֵּנִי יָדוֹ אֶל-הַמָּקוֹם וַיֹּאסֶף הַמִּצְרַע: הֲלֹא טוֹב

3. And she said unto her mistress, O that my lord were before the prophet that is in Samaria! then would he heal him of his leprosy. 4. And he went in, and told his lord, saying, Thus and thus hath the maiden that is of the land of Israel, spoken. 5. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel; and he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of garments. 6. And he brought the letter^a to the king of Israel, which said, Now when this letter cometh unto thee, behold, I have sent to thee Naäman my servant, that thou mayest heal him of his leprosy. 7. And it came to pass, when the king of Israel read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this one doth send unto me to heal a man of his leprosy? for know, I pray you, and see that he seeketh a quarrel against me. 8. And it happened, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him but come to me, and he shall know that there is a prophet in Israel. 9. And Naäman came with his horses and with his chariot, and remained at the door of the house of Elisha. 10. And Elisha sent a messenger unto him, saying, Go and bathe seven times in the Jordan, and thy flesh shall be restored (healthy) to thee, and thou shalt be clean; 11. But Naäman was wroth, and went away, and said, Behold, I had thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and lift his hand over the place, and heal the leper. 12. Are

^a The king of Syria from his ignorance of the customs of Israel, where the king possessed no power over the prophet, thought it sufficient to address the former. Hence the words of Elisha: "And he shall know that there is a prophet in Israel."

וּבְכֹנֶה וּפְרָפֶר נְהָרוֹת דְּמִשְׁק מְבֹלֵי מִימֵי יִשְׂרָאֵל
 הָלֹא־אֶרְחָץ בָּהֶם וְטָהַרְתִּי וַיִּפֹּן וַיֵּלֶךְ בַּחֲמָה : וַיֵּנָשׁוּ 13
 עֲבָדָיו וַיִּדְבְּרוּ אֵלָיו וַיֹּאמְרוּ אָבִי דִבֶּר גְּדוֹל הַנְּבִיא
 דִּבֶּר אֵלֶיךָ חֵלּוֹא תַעֲשֶׂה וְאַף כִּי־אָמַר אֵלֶיךָ רַחֵם 14
 וְטָהַר : וַיֵּרֶד וַיִּטְבֹּל בַּיַּרְדֵּן שְׁבַע פַּעַמִּים כַּדָּבָר
 אִישׁ הָאֱלֹהִים וַיֵּשֶׁב בְּשָׂרוֹ כְּבֶשֶׂר גָּעַר קֶטֶן וַיִּטְהַר :
 וַיֵּשֶׁב אֶל־אִישׁ הָאֱלֹהִים הוּא וְכָל־מַחְנֵהוּ וַיֵּבֹֹא 15
 וַיַּעֲמֵד לִפְנֵי וַיֹּאמֶר הִנֵּה־נָא יִרְעַתִּי כִּי אֵין אֱלֹהִים
 בְּכָל־הָאָרֶץ כִּי אִם־בְּיִשְׂרָאֵל וְעַתָּה קַח־נָא בְרָכָה 16
 מֵאֵת עַבְדְּךָ : וַיֹּאמֶר חֲיֵיהוּהָ אֲשֶׁר־עֲמַדְתִּי לִפְנֵי
 אִם־אֶקַּח וַיַּפְצִירֵכוּ לִקְחַת וַיִּמָּאֵן : וַיֹּאמֶר גַּעֲמֹן 17
 וְלֹא יִתֶּן־נָא לְעַבְדְּךָ מִשָּׂא צָמֵד־פָּרָדִים אֲדָמָה
 כִּי לֹא־יַעֲשֶׂה עוֹד עַבְדְּךָ עֲלֶה וְנִבְחַ לְאֱלֹהִים
 אֲחֵרִים כִּי אִם־לִיהוּהָ : לַדָּבָר הַזֶּה יִסְלַח יְהוָה 18
 לְעַבְדְּךָ כִּבּוֹא אֲדָנִי בֵית־רִמּוֹן לְהִשְׁתַּחֲוֹת שְׁמֶה
 וְהוּא וְנִשְׁעַן עַל־יָדָיו וְהִשְׁתַּחֲוִיתִי בֵּית רַפָּן
 בְּהִשְׁתַּחֲוִיתִי בֵּית רַפָּן יִסְלַח נָא יְהוָה לְעַבְדְּךָ 19
 בַּדָּבָר הַזֶּה : וַיֹּאמֶר לוֹ לֵךְ לְשָׁלוֹם וַיֵּלֶךְ מֵאֲתָו
 בְּבֵר־תֶּאֱרֹץ :

* כתיב ולא קרי

* אמנה קרי

not Amana and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not bathe in them, and be made clean? and he turned and went away in a rage.

13. And his servants came near, and spoke unto him, and said, My father, if the prophet had bid thee a great thing, wouldst thou not do it? how much rather then, when he saith to thee, Bathe, and thou shalt be clean?

14. Then went he down, and dived seven times in the Jordan, according to the word of the man of God: and his flesh was restored like the flesh of a little boy, and he became clean.

15. And he returned to the man of God, he with all his camp, and came, and stood before him: and he said, Behold, now I know that there is no god on all the earth, but in Israel; and now, I pray thee, take a present of thy servant.

16. But he said, As the LORD liveth before whom I stand, I will receive none; and he urged him to take it; but he refused.

17. And Naäman said, If (thou wilt) not, (then) let there be given, I pray thee, unto thy servant two mules' burden of earth; for thy servant will henceforth offer neither burnt-offering nor peace-sacrifice unto other gods, except unto the LORD.

18. For this thing may the LORD pardon thy servant, that when my lord goeth into the house of Rimmon to prostrate himself there, and he leaneth on my hand, and I prostrate myself also in the house of Rimmon: when I prostrate myself in the house of Rimmon, may the LORD pardon thy servant for this thing.

19. And he said unto him, Go in peace; so he departed from him some distance.

במלכים ב' סימן בנפרד בין במחוכר

- 3 וַאֲרִבְעָה אֲנָשִׁים הָיוּ מִצִּרְעִים פָּרַח הַשָּׂעַר
וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ מָה אֲנַחְנוּ יֹשְׁבִים פֹּה עַד־
4 מָתְנוּ : אִם־אֲמַרְנוּ נָבֹא הָעִיר וְהָרַעַב בָּעִיר וּמָתְנוּ
שָׁם וְאִם־יִשְׁכְּנוּ פֹה וּמָתְנוּ וְעַתָּה לָכֹו וְנִפְלֶה אֶל־
מַחְנֶה אֲרָם אִם־יַחֲיֶינוּ נַחֲיָה וְאִם־יָמִיתְנוּ וּמָתְנוּ :
5 וַיִּקְמוּ בְנֵי־שָׁף לָבֹא אֶל־מַחְנֶה אֲרָם וַיָּבֹאוּ עַד־קִצָּה
מַחְנֶה אֲרָם וְהִנֵּה אִין־שָׁם אִישׁ : וְאֲרָנִי הַשְּׁמִיעִי
6 אֶת־מַחְנֶה אֲרָם קוֹל רֶכֶב קוֹל סוּס קוֹל חֵיל גָּדוֹל
וַיֹּאמְרוּ אִישׁ אֶל־אֶחָיו הִנֵּה שָׁכַר־עָלֵינוּ מֶלֶךְ יִשְׂרָאֵל
אֶת־מַלְכֵי הַחֲתִים וְאֶת־מַלְכֵי מִצְרַיִם לָבֹא עָלֵינוּ :
7 וַיִּקְוּמוּ וַיָּנוּסוּ בְנֵי־שָׁף וַיַּעֲזְבוּ אֶת־אֶהְלֵיהֶם וְאֶת־
סוּסֵיהֶם וְאֶת־חֲמֹרֵיהֶם הַמַּחְנֶה בַּאֲשֶׁר הָיָה
8 וַיָּנוּסוּ אֶל־נִפְשָׁם : וַיָּבֹאוּ הַמִּצְרָעִים הָאֵלֶּה עַד־
קִצָּה הַמַּחְנֶה וַיָּבֹאוּ אֶל־אֶהֱל אַחֵר וַיֵּאכְלוּ וַיִּשְׁתּוּ
וַיִּשְׁאָנוּ מִשָּׁם בֶּסֶף וְזָהָב וּבָגָדִים וַיִּלְכוּ וַיִּטְמְנוּ
וַיִּשְׁכְּבוּ וַיָּבֹאוּ אֶל־אֶהֱל אַחֵר וַיִּשְׁאָנוּ מִשָּׁם וַיִּלְכוּ
9 וַיִּטְמְנוּ : וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לֹא־בָנוּ אֲנַחְנוּ
עֹשִׂים הַיּוֹם הַזֶּה יוֹם־בִּשְׁרָה הוּא וְאֲנַחְנוּ מַחֲשִׁים

HAPHTORAH OF METZORANG.

[If it be the Sabbath before Passover, the Portuguese say the Haphtorah of Sabbath Haggadol, (which see,) but the Germans only if the Passover be on the first day of the week.]

2 KINGS vii. 3.

3. And there were four leprous men at the entrance of the gate : and they said one to another, Why do we remain here until we die ? 4. If we say, We will enter into the city, then is the famine in the city, and we shall die there ; and if we remain here, we die (also) ; now therefore come, and let us go over unto the camp of the Syrians ; if they let us live, we shall live ; and if they kill us, we shall but die. 5. And they rose up in the twilight, to go into the camp of the Syrians : and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. 6. For the Lord had caused the host of the Syrians to hear a noise of chariots, and a noise of horses, the noise of a large army : and they said one to the other, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. 7. And they had arisen and fled in the twilight, and had left their tents, and their horses, and their asses, the camp as it was, and fled for their life. 8. And so came these lepers to the uttermost part of the camp, and they went into one tent, and ate and drank, and carried away thence silver, and gold, and garments, and went and hid them ; and they returned, and entered into another tent, and carried away (something) thence, and went and hid it. 9. And they said one to the other, We do not act correctly ; this day is a day of good tidings ; and if we remain silent,

- וּחֲכִינוּ עַד-אֵזָר הַבֶּקֶר וּמִצָּאָנוּ עֹזֹן וְעַתָּה לָכֵן
 10 וְנִבְאָה וְנִגִּידָה בֵּית הַמֶּלֶךְ: וַיָּבֹאוּ וַיִּקְרְאוּ אֶל-שָׁעַר
 הָעִיר וַיִּגִּדּוּ לָהֶם לֵאמֹר בָּאנוּ אֶל-מַחֲנֶה אָדָם
 וְהִנֵּה אֵין-שָׁם אִישׁ וְקוֹל אָדָם כִּי אִם-הֶסּוּס אֲסוּר
 11 וְהַחֲמֹר אֲסוּר וְאֲהָלִים בְּאִשֶּׁר הַקָּמָה: וַיִּקְרְאוּ
 12 הַשָּׁעָרִים וַיִּגִּדּוּ בֵּית הַמֶּלֶךְ פְּנִימָה: וַיָּקָם הַמֶּלֶךְ
 לַיְלָה וַיֹּאמֶר אֶל-עֲבָדָיו אֲנִידָה-נָא לָכֶם אֶת אֲשֶׁר-
 עָשׂוּ לָנוּ אָדָם יִרְעוּ כִּי-רַעֲכִים אֲנַחְנוּ וַיֵּצְאוּ מִן-
 הַמַּחֲנֶה לְהַחֲבֶה בַּהֲשָׂדֶה לֵאמֹר כִּי-יֵצְאוּ מִן-הָעִיר
 13 וְנִתְפָּשׂוּ חַיִּים וְאֶל-הָעִיר נָבֹא: וַיַּעַן אַחֵר מֵעֲבָדָיו
 וַיֹּאמֶר וַיִּקְחוּ-נָא חֲמִשָּׁה מִן-הַסּוּסִים הַנִּשְׁאָרִים
 אֲשֶׁר נִשְׁאָרוּ-בָּהּ הֵנָּה כְּכֹל-הַחֲמֹן יִשְׂרָאֵל אֲשֶׁר
 נִשְׁאָרוּ-בָּהּ הֵנָּה כְּכֹל-הַחֲמֹן יִשְׂרָאֵל אֲשֶׁר-הִתְמוּ
 14 וַיִּשְׁלַח וַיִּגְרָאָה: וַיִּקְחוּ שְׁנֵי רֶכֶב סוּסִים וַיִּשְׁלַח
 15 הַמֶּלֶךְ אַחֲרֵי מַחֲנֵה-אָדָם לֵאמֹר לָכוּ וּרְאוּ: וַיָּלְכוּ
 אַחֲרֵיהֶם עַד-חִירְדֹן וְהִנֵּה כָל-חִירְדֹן מְלֵאָה
 בְּגָדִים וּבָלָיִם אֲשֶׁר-הִשְׁלִיכוּ אָדָם בַּהֲחֻפָּז וַיֵּשְׁבוּ
 16 הַמְּלָאכִים וַיִּגְדּוּ לַמֶּלֶךְ: וַיֵּצֵא הָעָם וַיָּבִיזוּ אֶת מַחֲנֶה
 אָדָם וַיְהִי קָאָה סֶלֶת בְּשָׁקָל וְסֵאמִתִּים שָׁעָרִים
 17 בְּשָׁקָל כְּדָבָר יְהוָה: וְהַמֶּלֶךְ הִפְקִיד אֶת-הַשְּׁלִישׁ
 אֲשֶׁר נִשְׁעַן עַל-יָדוֹ עַל-הַשָּׁעַר וַיִּרְמְסֻהוּ הָעָם

* בחפזם קרי

* חמון קרי

* בשרה קרי

and tarry till the morning light, we shall incur guilt; now then come, and let us go and tell it at the king's house. 10. So they went and called unto one of the gatekeepers of the city; and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, nor the voice of man; but the horses were tied, and the asses were tied, and the tents as they had been. 11. And he called the gatekeepers; and they told it at the king's house within. 12. And the king arose in the night, and said unto his servants, I can easily tell you what the Syrians have done to us: they know that we are hungry; and they are therefore gone out of the camp to hide themselves in the field, saying, When they come out of the city, we will catch them alive, and get into the city. 13. And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, let it fare with them as with all the multitude of Israel that are left in it, (or) let it fare with them as with all the multitude of Israel that are consumed:^a and let us send and see. 14. And they took two chariots with horses; and the king sent after the camp of the Syrians, saying, Go and see. 15. And they went after them as far as the Jordan; and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste; and the messengers returned, and told it to the king. 16. And the people went out, and plundered the camp of the Syrians; and a measure of fine flour was to be had for a shekel, and two measures of barley for a shekel, according to the word of the LORD. 17. And the king had appointed the lord on whose hand he used to lean to have the charge of the gate; and the people

^a "If it be said, they are in danger of being slain by the Syrians, they are in this city in danger of famine, like all the multitude of Israel that are left, and if they die, they are like all those of Israel who have died by famine."—RASHI.

בשער וימת באשר דבר איש האלהים אשר
 דבר ברדת המלך אליו: ויהי בדבר איש האלהים 18
 אל-המלך לאמר סאתים שערים בשקל וסאה-
 סלת בשקל יהיה בעת מחר בשער שמרון: ויען 19
 השליש את-איש האלהים ויאמר והנה יהנה
 עשרה ארבות בשמים היהיה בדבר הזה ויאמר
 ההנה ראה בעיניך ומשם לא תאכל: ויהי-לו בן 20
 וירמסו אתו העם בשער וימת:

הפטרת אחרי מות

לאשכנזים ביחזקאל סימן כ"ב ויש מפטירין אותה בסדר קרשים

ויהי דבר-יהוה אלי לאמר: ואתה בן-אדם 1
 2
 התשפט התשפט את-עיר הדמים והודעתה את
 כל-תועבותיה: ואמרתי בה אמר אדני יהוה עיר 3
 ישפכת דם בתוכה לבוא עתה ועשתה גלולים
 עליה למאנה: ברמך אשר-שפכת אשמת 4
 ובגלולך אשר-עשית טמאת ותקריבי ימין
 ותבוא עד-שנותיך על-כן נתתיך חרפה לגוים
 ומלסה לכל-הארצות: חקרבות והרחקות ממך 5
 ותקלסו-בך טמאת השם רבת המהומה: הנה 6

trod him down in the gate, and he died; as the man of God had spoken, which he spoke when the king came down to him. 18. And it came to pass as the man of God was speaking to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be about this time to-morrow in the gate of Samaria: 19. That the lord had answered the man of God, and said, Now, behold, if even the LORD were to make windows in heaven, would such a thing be? And he had said, Behold, thou shalt see it with thy eyes, but thereof thou shalt not eat. 20. And it happened so unto him; for the people trod him down in the gate, and he died.

HAPHTORAH OF ACHARAY MOTH.

EZEKIEL xxii. 1.

CHAP. XXII. 1. And the word of the LORD came unto me, saying, 2. And thou son of man, wilt thou take to task, wilt thou take to task the city of blood? and wilt thou make her know all her abominations? 3. Then say thou, Thus saith the Lord God, O city that sheddeth blood in her midst, that her time (of sorrow) may come, and that hath made idols near herself to defile herself: 4. Through thy blood which thou hast shed, art thou become guilty; and through thy idols which thou hast made hast thou defiled thyself; and thou hast caused thy days to draw near, and thou art come unto thy years; therefore do I make thee a reproach unto the nations, and a mocking to all the countries. 5. Those who are near, and those who are far from thee, shall mock thee, O thou unclean in name, and full of confusion! 6. Behold, the princes of Israel

נְשִׂאֵי יִשְׂרָאֵל אִישׁ לִזְרָעוֹ הָיוּ בָּךְ לְמַעַן שְׁפָךְ־דָּם׃
 7 אָב וְאִם תִּקְלָו בָּךְ לַגֵּר עָשׂוּ בַעֲשָׁק בְּתוֹכְךָ יְתוֹם
 8 וְאֶל־מִנְהָ רִחוּנוֹ בָּךְ׃ קִדְּשִׁי בְּזִוְיָהּ וְאֶת־שִׁפְתֹתַי
 9 חִלְלֵת׃ אֲנִישֵׁי רִכְלִי הָיוּ בָּךְ לְמַעַן שְׁפָךְ־דָּם וְאֶל־
 10 הַהָרִים אָכְלוּ בָּךְ זִמָּה עָשׂוּ בְּתוֹכְךָ׃ עֲרוֹת־אָב
 11 גָּלַה־בָּךְ טִמְאַת הַנְּדָה עֲנוּ־בָּךְ׃ וְאִישׁ וְאֶת־אִשְׁתּוֹ
 12 רִעֵהוּ עָשָׂה הִתְעַבָּה וְאִישׁ אֶת־כִּלְתּוֹ טִמָּא בְּזִמָּה
 13 וְאִישׁ אֶת־אֶחָתוֹ בַּת־אָבִיו עָנָה־בָּךְ׃ שָׁחַד לַקְּחוֹ־
 14 בָּךְ לְמַעַן שְׁפָךְ־דָּם גִּשְׁף וְהִרְבִּיתָ לְקַחַת וּתְבַצְעִי
 15 רַעֲיָהּ בַעֲשָׁק וְאֶתִּי שְׂכַחַת נָאִם אֲרָנִי יְהוָה׃ וְהִנֵּה
 16 הִבִּיתִי כָפִי אֶל־בִּצְעֶךָ אֲשֶׁר עָשִׂיתָ וְעַל־דַּמְךָ אֲשֶׁר
 17 הָיוּ בְּתוֹכְךָ׃ הִיָּעַמְד לְבָבְךָ אִם־תִּחַנְּקֶנָּה יְדִיךָ
 18 לְיָמִים אֲשֶׁר אֲנִי עֹשֶׂה אֹרְחֶךָ אֲנִי יְהוָה דְּבַרְתִּי
 19 וְעָשִׂיתִי׃ וְהַפִּיצוֹתִי אוֹתְךָ בְּגוֹיִם וְזָרִיתֶךָ בְּאַרְצוֹת
 20 וְהִתְמַלְתִּי טִמְאַתְךָ מִמֶּךָ׃ וְנִחַלְתָּ בָּךְ לַעֲיֵנִי גוֹיִם
 21 וְיָדַעְתָּ כִּי־אֲנִי יְהוָה׃ עַד כָּאן לַסְּפָרִים וַיְהִי דְּבַר־יְהוָה
 22 אֵלַי לֵאמֹר׃ בֶּן־אָדָם הָיוּ־לִי בֵּית־יִשְׂרָאֵל לְסֹגֹד
 23 בָּלָם נְחֻשָׁת וּבְדִיל וּבְרִזָּל וְעוֹפְרַת בְּתוֹךְ כּוֹר
 24 סִיגִים בִּסְף הָיוּ׃ לָכֵן כֹּה אָמַר יְהוָה יְעַן הָיִיתָ
 25 בָּלָם לְסִגִּים לָכֵן הִנְנִי קֹבֵץ אֶתְכֶם אֶל־הַתּוֹךְ
 26 יְרוּשָׁלַם׃

* לסיג קרי

were each ready with his arm within thee, in order to shed blood. 7. Father and mother they esteemed lightly within thee, towards the stranger they showed exaction in the midst of thee, the fatherless and the widow they oppressed within thee. 8. My holy things thou didst despise, and my sabbaths thou didst profane. 9. Tale-bearers have been within thee, in order to shed blood; and upon the mountains did they eat within thee; incest did they commit in the midst of thee. 10. Their father's nakedness they uncovered within thee; her that was unclean in her separation did they violate within thee. 11. And one with his neighbour's wife did commit abomination; and another did lewdly defile his daughter-in-law; and another did violate his sister, the daughter of his father, within thee. 12. Bribes they took within thee, in order to shed blood; usury and increase didst thou take, and thou didst acquire gain of thy neighbours by extortion, and me thou didst forget, speaketh the Lord God. 13. And behold, I have struck my hands together at thy gain which thou hast acquired, and at thy blood-guilt which hath been in the midst of thee. 14. Will thy courage endure, or will thy hands be strong, in the days that I shall deal with thee? I the Lord have spoken, and will do it. 15. And I will scatter thee among the nations, and disperse thee in the countries, and I will entirely remove thy filthiness out of thee. 16. And thou shalt be degraded through thyself before the eyes of the nations, and thou shalt know that I am the Lord. [THE PORTUGUESE STOP HERE.] 17. And the word of the Lord came unto me, saying, 18. Son of man, the house of Israel are become to me dross: they all are brass, and tin, and iron, and lead, in the midst of the furnace; the dross of silver are they become. 19. Therefore thus saith the Lord God, Because ye are all become dross, therefore, behold, I will gather you into the midst of Jerusalem.

כמנהג האשכנזים בת"ע בעמוד סי' ט' ויש מפתירין אותה בסדר אחרי מות

- 7 הָלוֹא כִּבְנֵי בָשִׂים אַתֶּם לִי בְנֵי יִשְׂרָאֵל נֹאם־
יְהוָה הָלוֹא אֶת־יִשְׂרָאֵל הֵעֲלִיתִי מֵאֶרֶץ מִצְרַיִם
8 וּפְלִשְׁתִּים מִבְּכֻרֹת וַאֲרָם מִקִּיר : הִנֵּה עֵינֵי
אֲדֹנִי יְהוָה בְּמַמְלָכָהּ הַחֲטָאָה וְהַשְׁמַדְתִּי אֹתָהּ
מֵעַל פְּנֵי הָאֲדָמָה אֲפֹס כִּי לֹא הִשְׁמִיד אֲשֶׁמִּיד
9 אֶת־בֵּית יַעֲקֹב נֹאם־יְהוָה : כִּי־הִנֵּה אֲנֹכִי מַצִּיָּה
וְהַנְּעוּתִי בְּכָל־הַגּוֹיִם אֶת־בֵּית יִשְׂרָאֵל כְּאִשֶּׁר יִנּוּעַ
10 בְּכֻרָהּ וְלֹא־יָפוּל צָרוֹר אֶרֶץ : בְּחֶרֶב יָמוּתוּ כָּל
חֲטָאֵי עַמִּי הָאֲמֹרִים לֹא־תִגֹּשׁ וְתִקְדִּים בְּעֵרְנוּ
11 הָרָעָה : בַּיּוֹם הַהוּא אֲקִים אֶת־סִכַּת דָּוִד הַנִּפְלֹת
וְגִדְרֹתֶי אֶת־פְּרִצֵיהֶן וְהִרְסוּתֵי אֲקִים וּבְנֵיתֶיהָ
12 בַּיּוֹם עוֹלָם : לִמְעַן יִירָשׁוּ אֶת־שְׂאֲרֵית אֲדוֹם
וְכָל־הַגּוֹיִם אֲשֶׁר־נִקְרָא שְׁמִי עֲלֵיהֶם נֹאם־יְהוָה
13 עֲשֵׂה זֹאת : הִנֵּה יָמִים בָּאִים נֹאם־יְהוָה וְנָגַשׁ
חוֹרֵשׁ בְּקוֹצֵר וּדְרֹךְ עֲנָבִים בְּמִשַּׁךְ הַזֶּרַע וְהַטִּיפוּ
14 הַהָרִים עֲסִים וְכָל־הַנִּבְעוֹת תִּתְמוּנְגְנָה : וְשִׁבְתִּי
אֶת־שְׁבוּת עַמִּי יִשְׂרָאֵל וּבְנֵי עָרִים נִשְׁמוֹת וַיִּשְׁבוּ
וְנִטְעוּ כְרָמִים וְשָׂרְתוּ אֶת־יֵינֵם וְעָשׂוּ גִזְוֹת וְאָכְלוּ
15 אֶת־פְּרִיָהֶם : וְנִטְעוּתִים עַל־אֲדָמָתָם וְלֹא יִנְתָּשׁוּ

HAPHTORAH OF KEDOSHIM,

[ACCORDING TO THE GERMAN JEWS.]

AMOS ix. 7.

7. Are ye not like the children of the Ethiopians unto me, O children of Israel? saith the LORD; have I not brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir? 8. Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, speaketh the LORD, 9. For, lo, I will command, and I will shake among all the nations the house of Israel, as one shaketh things in a sieve, whilst not the least piece falleth down upon the earth. 10. By the sword shall die all the sinners of my people, who say, The evil will not come near nor overtake us. 11. On that day will I raise up the tabernacle of David which is fallen; and I will close up its breaches; and its ruins will I raise up, and I will build it as in days of old: 12. In order that they may take possession of the remnant of Edom, and of all the nations, which are called by my name, speaketh the LORD that doth this. 13. Behold, days are coming, speaketh the LORD, that the ploughman shall come close up to the harvester, and the treader of the grapes to the one that scattereth the seed; and the mountains shall drop with sweet wine, and all the hills shall melt. 14. And I will bring back the captivity of my people Israel, and they shall build the wasted cities, and they shall plant vineyards, and drink their wine, and they shall lay out gardens and eat their fruit. 15. And I will plant them upon their own soil, and

עֹד מֵעַל אֲדַמְתֶּם אֲשֶׁר־נָתַתִּי לָהֶם אָמַר יְהוָה
אֱלֹהֶיךָ:

הפטרת קדשים

כמנהג האיטליאנים והספרדים ביחזקאל סימן כ' ויש מפטירין אותה
בסדר אחרי כות

- 1 וַיְהִי בַשָּׁנָה הַשְּׂבִיעִית בַּחֲמִשִּׁי בַעֲשׂוֹר לַחֹדֶשׁ בָּאוּ
אֲנָשִׁים מִזִּקְנֵי יִשְׂרָאֵל לָדַרֵשׁ אֶת־יְהוָה וַיֵּשְׁבוּ לִפְנֵי:
2 כֹּאן מִתְחִילִין הַסְפָּרִים וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: בֶּן־אָדָם
3 דַּבֵּר אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כֹּה אָמַר
יְהוָה יְהוָה הַלְדַרְשׁ אֹתִי אַתֶּם בָּאִים חִי־אֲנִי אִם־
4 אֲדַרֵּשׁ לָכֶם נָא אֲדַגִּי יְהוָה: הַתְּשַׁכַּט אֹתָם
הַתְּשַׁפּוּט בֶּן־אָדָם אֶת־תּוֹעֵבֶת אֲבוֹתָם הוֹדִיעָם:
5 וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר יְהוָה יְהוָה בְּיָמֶיךָ
בְּיִשְׂרָאֵל וְאָשָׂא יָדִי לְזַרְעַ בֵּית יַעֲקֹב וְאוֹדַע לָהֶם
בְּאֶרֶץ מִצְרַיִם וְאָשָׂא יָדִי לָהֶם לֵאמֹר אֲנִי יְהוָה
6 אֱלֹהֵיכֶם: בְּיוֹם הַהוּא נִשְׂאֲתִי יָדִי לָהֶם לְהוֹצִיאֵם
מֵאֶרֶץ מִצְרַיִם אֶל־אֶרֶץ אֲשֶׁר־תָּרַתִּי לָהֶם זִבְתַּת חֶלֶב
7 וּדְבַשׁ צָבִי הִיא לְכָל־הָאֲרָצוֹת: וְאָמַר אֲלֵהֶם
אִישׁ שְׁקוּצָי עֵינָיו הִשְׁלִיכוּ וּבְגָלוּלִי מִצְרַיִם אֶל־

they shall not be pulled up any more out of their land which I have given unto them, saith the Lord thy God.

HAPHTORAH OF KEDOSHIM,

[ACCORDING TO THE PORTUGUESE AND ITALIANS.]

EZEKIEL XX. 1.

CHAP. XX. 1. And it came to pass in the seventh year, in the fifth month, on the tenth day of the month, that certain of the elders of Israel came to inquire of the Lord, and they sat down before me.

[THE PORTUGUESE COMMENCE HERE.]

2. And the word of the Lord came unto me, saying, 3. Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God, Are ye come to inquire of me? as I live, I will not be inquired of by you, speaketh the Lord God. 4. Wilt thou take them to task, wilt thou take them to task, son of man? the abominations of their fathers cause them to know; 5. And say unto them, Thus saith the Lord God, On the day when I chose Israel, I lifted up my hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt: and I lifted up my hand unto them, saying, I am the Lord your God. 6. On the day I lifted up my hand unto them, to bring them forth of the land of Egypt into a land that I had selected for them, flowing with milk and honey, which is an ornament among all the countries. 7. And I said unto them, Cast ye away every one the abominations of his

- 8 תִּטְמְאוּ אֲנִי יְהוָה אֱלֹהֵיכֶם : וַיִּמְרוּ־בִי וְלֹא אָבוּ
 לִשְׁמָע אֵלַי אִישׁ אֶת־שְׁקוּצִי עֲנִיָּהֶם לֹא הִשְׁלִיכוּ
 וְאֶת־גִּלּוּלֵי מִצְרַיִם לֹא עָזְבוּ וְאָמַר לִשְׁפָךְ חֲמָתִי
 עֲלֵיהֶם לְכַלּוֹת אֹפִי בָהֶם בְּתוֹךְ אֶרֶץ מִצְרַיִם :
 9 וְאָעֵשׂ לְמַעַן שְׁמִי לְכַלְתִּי הַחֵל לְעִינֵי הַגּוֹיִם אֲשֶׁר־
 הִמָּרָה בְּרִתּוֹכֶם אֲשֶׁר נִדְּעָתִי אֲלֵיהֶם לְעִנְיָהֶם
 10 לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם : וְאִוְצִיאֵם מֵאֶרֶץ מִצְרַיִם
 11 וַיֵּאֱבֹאֵם אֶל־הַמִּדְבָּר : וְאַתָּן לָהֶם אֶת־חֻקוֹתַי וְאֶת־
 מִשְׁפָּטַי הַדּוֹבְעִתִּי אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם
 12 וְחִי בָהֶם : וְגַם אֶת־שִׁבְתוֹתַי נָתַתִּי לָהֶם לַהֲנוּת
 לְאֹזוֹת בֵּינִי וּבֵינֵיהֶם לִדְעַת כִּי אֲנִי יְהוָה מְקַדָּשָׁם :
 13 וַיִּמְרוּ־בִי בֵּית־יִשְׂרָאֵל בַּמִּדְבָּר בְּחֻקוֹתַי לֹא־הִלְכּוּ
 וְאֶת־מִשְׁפָּטַי מֵאֲסוּ אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם
 וְחִי בָהֶם וְאֶת־שִׁבְתוֹתַי חָלְלוּ מְאֹד וְאָמַר לִשְׁפָךְ
 14 חֲמָתִי עֲלֵיהֶם בַּמִּדְבָּר לְכַלּוֹתָם : וְאָעֵשֶׂה לְמַעַן
 שְׁמִי לְכַלְתִּי הַחֵל לְעִינֵי הַגּוֹיִם אֲשֶׁר הוֹצֵאתִים
 15 לְעִנְיָהֶם : וְגַם־אֲנִי נִשְׁאַרְתִּי יָדִי לָהֶם בַּמִּדְבָּר
 לְכַלְתִּי הַבֵּיא אוֹתָם אֶל־הָאֶרֶץ אֲשֶׁר־נָתַתִּי זִבְחַת
 16 חֶלֶב וּדְבַשׁ צָבִי הִיא לְכָל־הָאֲרָצוֹת : יַעַן בְּמִשְׁפָּטִי
 מֵאֲסוּ וְאֶת־חֻקוֹתַי לֹא־הִלְכּוּ בָהֶם וְאֶת־שִׁבְתוֹתַי
 17 חָלְלוּ כִּי אֶחָרִי גִלּוּלֵיהֶם לָבָם הִלָּךְ : וְהִתָּחַס עֵינִי

eyes, and with the idols of Egypt shall ye not defile yourselves: I am the LORD your God. 8. But they rebelled against me, and they would not hearken unto me; they did not cast away every one the abominations of their eyes, and the idols of Egypt they did not forsake: then I thought to pour out my fury upon them, to spend my anger against them in the midst of the land of Egypt. 9. But I acted for the sake of my name, so as not to profane it before the eyes of the nations, among whom they were, because I had made myself known unto them before their eyes, to bring them forth out of the land of Egypt. 10. I therefore led them forth out of the land of Egypt, and brought them into the wilderness. 11. And I gave them my statutes, and I made known to them my judgments, which a man is to do, that he may live through them. 12. Moreover I gave them also my sabbaths, to be a sign between me and between them, that they might know that I, the LORD, sanctify them. 13. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and my judgments they despised, which a man is to do, that he may live through them; and my sabbaths they greatly profaned; then I thought to pour out my fury over them in the wilderness, to make an end of them. 14. But I acted for the sake of my name, so as not to profane it before the eyes of the nations, before whose eyes I had brought them out. 15. Yet I lifted up also my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is an ornament among all the countries. 16. Because my judgments they had despised, and in my statutes they had not walked, and my sabbaths they had profaned; for after their idols did their heart go. 17. Nevertheless my eye looked pityingly

עליהם מִשְׁחָהֶם וְלֹא־עָשִׂיתִי אוֹתָם כָּלֵה בַּמִּדְבָּר :
 18 וְאָמַר אֶל־כְּנִיָּהֶם בַּמִּדְבָּר בְּחוּקֵי אֲבוֹתֵיכֶם אֶל־
 הַתֵּלְכוּ וְאֶת־מִשְׁפָּטֵיהֶם אֶל־תִּשְׁמְרוּ וּבְגִלּוֹלֵיהֶם
 19 אֶל־תִּטְמְאוּ : אֲנִי יְהוָה אֱלֹהֵיכֶם בַּחֲקוֹתַי לָכוּ וְאֶת־
 20 מִשְׁפָּטַי שִׁמְרוּ וַעֲשׂוּ אוֹתָם : וְאֶת־שִׁבְתוֹתַי קִדְּשׁוּ
 וְהָיוּ לְאוֹת בֵּינִי וּבֵינֵיכֶם לְדַעַת כִּי אֲנִי יְהוָה
 אֱלֹהֵיכֶם :

הפטרת אמר

ביחזקאל סימן כ"ד

וְהַכֹּהֲנִים הַלְוִיִּם בְּנֵי צְדוֹק אֲשֶׁר שִׁמְרוּ אֶת־
 מִשְׁמַרְתּוֹ מִקִּדְּשֵׁי בְתָעוֹת בְּנֵי־יִשְׂרָאֵל מֵעַלִּי הִמָּה
 יִקְרְבוּ אֵלַי לְשִׁרְתָּנִי וַעֲמְדוּ לִפְנֵי לְהַקְרִיב לִי חֶלֶב
 16 וְדָם נֶאֱמַר אֲדֹנָי יְהוָה : הִמָּה יָבֹאוּ אֶל־מִקְדָּשִׁי
 וְהִמָּה יִקְרְבוּ אֶל־שְׁלַחְנִי לְשִׁרְתָּנִי וְשִׁמְרוּ אֶת־
 17 מִשְׁמַרְתִּי : וְהָיוּ בְּבוֹאָם אֶל־שְׁעָרֵי הַחֲצָר
 הַפְּנִימִית בְּגָרֵי פִשְׁתִּים יִלְבָּשׁוּ וְלֹא־יַעֲלֶה עֲלֵיהֶם
 צֹמֶר בְּשִׂרְתָּם בְּשַׁעְרֵי הַחֲצָר הַפְּנִימִית וּבִיָּתָהּ :
 18 פָּאֲרֵי פִשְׁתִּים יִהְיוּ עַל־רֹאשָׁם וּמִכְנָסֵי פִשְׁתִּים
 19 יִהְיוּ עַל־מַתְּנֵיהֶם לֹא יִחְגְּרוּ בַּיָּזַע : וּבִצְאָתָם אֶל־
 הַחֲצָר הַחִיצוֹנָה אֶל־הַחֲצָר הַחִיצוֹנָה אֶל־הָעָם

on them, so as not to destroy them, and I did not make an end of them in the wilderness. 18. And I said unto their children in the wilderness, In the statutes of your fathers shall ye not walk, and their customs shall ye not observe, and with their idols shall ye not defile yourselves. 19. I am the LORD your God; in my statutes must ye walk, and my judgments must ye observe, and do them; 20. And my sabbaths must ye sanctify; and they shall be a sign between me and between you, that ye may know that I am the LORD your God.

HAPHTORAH OF EMORE.

EZEKIEL xliv. 15.

15. But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me,—these shall come near unto me to minister unto me; and they shall stand before me to offer unto me the fat and the blood, speaketh the Lord GOD: 16. These shall enter into my sanctuary, and these shall come near to my table, to minister unto me, and they shall keep my charge. 17. And it shall come to pass, that when they enter in at the gates of the inner court, they shall clothe themselves with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within. 18. Linen bonnets shall be upon their heads, and linen breeches shall be upon their loins; they shall not gird themselves with any thing that causeth sweat. 19. And when they go forth into the outer court, into the outer court to the people, they shall put off their garments

יִפְשְׁטוּ אֶת־בְּגָדֵיהֶם אֲשֶׁר־הֵמָּה מִשְׁרָתָם בָּם
 וְהִנִּיחוּ אוֹתָם בְּלִשְׁכַּת הַקֹּדֶשׁ וּלְבָשׁוּ בְּגָדִים
 אֲחֵרִים וְלֹא־יִקְדְּשׁוּ אֶת־הָעַם בְּבְגָדֵיהֶם : וְרֹאשָׁם
 20 לֹא יַגִּלְחוּ וּפָרַע לֹא יִשְׁלַחוּ כְּסוּם יִכְסֶּמוּ אֶת־
 רֹאשֵׁיהֶם : וַיֵּן לֹא־יִשְׁתּוּ בַל־כֹּהֵן בְּכוֹאֵם אֶל־
 21 הַחֲצֵר הַפְּנִימִית : וְאַל־מָנָה וּגְרוּשָׁה לֹא־יִקְחוּ לָהֶם
 22 לְנָשִׁים כִּי אִם־בְּתוּלֹת מִזֶּרַע בֵּית יִשְׂרָאֵל
 וְהִזְאֵל־מָנָה אֲשֶׁר־תִּהְיֶה אֵל־מָנָה מִכֹּהֵן יִקְחוּ :
 23 וְאֶת־עַמִּי יוֹרוּ בֵּין קֹדֶשׁ לְחָל וּבֵין־טָמֵא לְטָהוֹר
 24 יוֹדִיעַם : וְעַל־לֵיב הָמָּה יַעֲמְדוּ לִשְׁפֹּט בְּמִשְׁפָּטִי
 וְשִׁפְטוּהוּ וְאֶת־תּוֹרָתִי וְאֶת־חֻקּוֹתִי בְּכָל־מוֹעֲבֵי
 25 יִשְׁמְרוּ וְאֶת־שִׁבְתוֹתִי יִקְדְּשׁוּ : וְאַל־מֵת אָדָם לֹא
 יָבוֹא לְטָמְאָה כִּי אִם־לְאֵב וּלְאֵם וּלְבֵן וּלְבַת לְאִיֶּחָא
 26 וּלְאִחּוֹת אֲשֶׁר־לֹא־הֵיְתָרָה לְאִישׁ יִטְמְאוּ : וְאִחֲרֵי
 27 טְהַרְתּוּ שִׁבְעַת יָמִים יִסְפְּרוּ־לוֹ : וּבְיוֹם בָּאוּ אֶל־
 הַקֹּדֶשׁ אֶל־הַחֲצֵר הַפְּנִימִית לְשִׁבְתָּהּ בְּקֹדֶשׁ יִקְרִיב
 28 חֲטָאתוֹ נֶאֱם אֲדֹנִי יְהוָה : וְהִירָתָה לָהֶם לְנַחֲלָה
 אֲנִי נַחֲלָתָם וְאִחֻזָּה לֹא־תִתְּנוּ לָהֶם בְּיִשְׂרָאֵל אֲנִי
 29 אִחֻזָּתָם : הַמִּנְחָה וְהַחֲטָאת וְהָאִשִּׁם הָמָּה יֵאָכְלוּ
 30 וּבְלִי־חֶרֶם בְּיִשְׂרָאֵל לָהֶם יִהְיֶה : וְרֹאשִׁית כָּל־
 בְּכוֹרֵי כֹל וּבְלִי־חֶרֶם כֹּל מִבְּלִי־חֶרֶם וּמִתּוֹתֵיכֶם

* יִשְׁפְּטוּהוּ קרי

* לִמְשַׁפְּטוֹ קרי

wherein they have ministered, and they shall lay them down in the holy chambers; and they shall put on other garments, and they shall not mingle among the people with their garments. 20. And their heads they shall not shave close, nor suffer their hair to grow long; they shall only crop (the hair of) their heads. 21. And wine shall any priest not drink, when they enter into the inner court. 22. And a widow, or one that is put away they shall not take to themselves as wives; but only virgins of the seed of the house of Israel; but whatever widow it may be, the (common) priests may take. 23. And my people shall they teach the difference between the holy and profane, and that between the unclean and the clean they shall make known unto them. 24. And in controversy they shall stand up to judge, according to my judgments they shall decide: and my laws and my statutes at all my festivals shall they observe; and my sabbaths shall they sanctify. 25. And to a dead person they shall not come to defile themselves; but on father, or on mother, or on son, or on daughter, on brother, or on sister that hath had no husband, they may defile themselves. 26. And after he is become clean, they shall reckon unto him seven days. 27. And on the day that he cometh into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering, speaketh the Lord God. 28. And it shall be unto them as an inheritance, I am their inheritance; and any other possession you shall not give them in Israel; I am their possession. 29. The meat-offering, and the sin-offering, and the trespass-offering—these shall the priests eat; and every devoted thing in Israel shall belong to them. 30. And the first of all kinds of first-fruits, and every kind of heave-offering of all your heave-offerings, shall belong to the priests; and

לְכֹהֲנִים יְהִי וְרֵאשִׁית עֲרִיסַתְכֶם תִּתְּנוּ לַכֹּהֵן
 לְרֵנִיחַ בְּרִכָּה אֶל־בֵּיתְךָ : כָּל־נִבְלָה וּמִרְפָּה מִן־
 הָעוֹף וּמִן־הַבְּהֵמָה לֹא יֵאָכְלוּ הַכֹּהֲנִים :

הפטרת בהר סיני

בִּירְמִיָּה סִימָן ל"ב כְּשֶׁהַפְּרָשִׁיּוֹת נִפְרָדוֹת

וַיֹּאמֶר יְרֵמְיָהוּ הִנֵּה דְבַר־יְהוָה אֵלַי לֵאמֹר : הִנֵּה
 חֲנַמְאֵל בֶּן־שָׁלֹם דֹּדְךָ בָּא אֵלֶיךָ לֵאמֹר קִנְיָה לְךָ
 אֶת־שָׂדֵי אֲשֶׁר בְּעִנְתוֹת כִּי לְךָ מִשְׁפַּט הַגְּאֻלָּה
 לְקִנּוֹת : וַיָּבֹא אֵלַי חֲנַמְאֵל בֶּן־דָּדַי כַּדְּבַר יְהוָה אֶל־
 חֲצֵר הַמִּטְרָה וַיֹּאמֶר אֵלַי קִנְיָה־נָא אֶת־שָׂדֵי
 אֲשֶׁר־בְּעִנְתוֹת אֲשֶׁר בְּאַרְצָן בְּנֵי־מִין בִּי־לְךָ מִשְׁפַּט
 הַיִּרְשָׁה וְלֹךְ הַגְּאֻלָּה קִנְיָה־לְךָ וְאַדְעָ כִּי דְבַר־יְהוָה
 הוּא : וְאִקְנִי אֶת־הַשָּׂדֶה מֵאֵת חֲנַמְאֵל בֶּן־דָּדַי
 אֲשֶׁר בְּעִנְתוֹת וְאֲשַׁקְלֶה־לוֹ אֶת־הַכֶּסֶף שְׁבַע
 שְׁקָלִים וְעֵשְׂרֵה הַכֶּסֶף : וְאִכְתֹּב בְּסֵפֶר וְאַחֲרָם
 וְאַעֲרַע עֵדִים וְאֲשַׁקֵּל הַכֶּסֶף בְּמֵאזְנַיִם : וְאַחַח
 אֶת־סֵפֶר הַמִּקְנָה אֶת־הַחֲתוּמִּים הַמְצֹנָה וְהַחֲקִים
 וְאֶת־הַגָּלוּי : וְאַחֲרָן אֶת־הַסֵּפֶר הַמִּקְנָה אֶל־כְּרוֹךְ

the first of your dough shall you give to the priests, to cause the blessing to rest in thy house. 31. Any thing that hath died of itself, or that is torn, whether it be fowl or beast, shall the priests not eat.

HAPHTORAH OF BEHAR.

[When Behar is read separately.]

JEREMIAH xxxii. 6.

6. And Jeremiah said, The word of the LORD came unto me, saying, 7. Behold, Chanamël the son of Shallum thy uncle is coming unto thee, saying, Buy for thyself my field that is in Anathoth; for unto thee belongeth the right of redemption to buy it. 8. And Chanamël my uncle's son came to me according to the word of the LORD in the court of the prison, and he said unto me, Buy, I pray thee, my field, that is in Anathoth, which is in the country of Benjamin; for to thee belongeth the right of inheritance, and to thee belongeth the redemption, buy it for thyself; then did I know, that it was the word of the LORD. 9. And I bought the field of Chanamël my uncle's son, that was in Anathoth; and I weighed unto him the money, seven shekels, and ten pieces of silver. 10. And I wrote it in a deed, and sealed it, and took witnesses, and weighed the money in the balances. 11. And I took the deed of the purchase, both that which was sealed, according to the law and custom, and that which was open: 12. And I gave the deed of the purchase unto Baruch the son of Neriah, the son of

- בֶּן־גִּרְיָה׃ בֶּן־מַחֲסִיָּה׃ לְעֵינֵי חֲנַמְאֵל דִּדְי וּלְעֵינֵי
הָעֵדִים הַקְּבָרִים בְּסֶפֶר הַמִּקְנָה לְעֵינֵי כָל־
13 הַיְּהוּדִים הַיֹּשְׁבִים בְּחֶצֶר הַמִּטְרָה׃ וַאֲצֹנָה אֶת־
14 בְּרוּךְ לְעֵינֵיהֶם לֵאמֹר׃ כֹּה־אָמַר יְהוָה צְבָאוֹת
אֱלֹהֵי יִשְׂרָאֵל לְקוֹחַ אֶת־הַסִּפְרִים הָאֵלֶּה אֶת־סֵפֶר
הַמִּקְנָה הַזֶּה וְאֶת הַחֲתוּם וְאֶת סֵפֶר הַגְּלוּי הַזֶּה
15 וְנִתְּתָם בְּכַל־חֹרֶשׁ לְמַעַן יַעֲמְדוּ יָמִים רַבִּים׃ כִּי
כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עוֹד יִקְנוּ
16 בָתִּים וְשָׂדוֹת וְכָרְמִים בְּאַרְצָן הַזֹּאת׃ וְאֶת־פֶּלֶל
אֶל־יְהוָה אַחֲרֵי תַתִּי אֶת־סֵפֶר הַמִּקְנָה אֶל־בְּרוּךְ
17 בֶּן־גִּרְיָה לֵאמֹר׃ אֵהָא אֲרֻנִּי יְהוָה הִנֵּה וְאַתָּה
עֹשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ בְּכֹחַ הַגְּדוֹל
18 וּבִזְרָעָה הַנְּטוּיָה לֹא־יִפְלֹא מִמֶּךָ כָּל־דָּבָר׃ עֲשֵׂה
חֶסֶד לְאֱלֹפִים וּמִשְׁלֵם עֵנֹן אֲבוֹת אֶל־חֵיק בְּנֵיהֶם
אֲחִירֵיהֶם הָאֵל הַגְּדוֹל הַגִּבּוֹר יְהוָה צְבָאוֹת שְׁמוֹ׃
19 גְּדוֹל הַעֲצָה וְרַב הַעֲלִילָיָה אֲשֶׁר־עֲנִיָּה פִקְחוֹת
עַל־כָּל־דַּרְכֵי בְנֵי אָדָם לַתֵּת לְאִישׁ כְּדַרְכּוֹ וּכְפָרִי
20 מֵעַלְלָיו׃ אֲשֶׁר שִׁמָּת אֲתוֹת וּמִפְתִּים בְּאַרְצָן
מִצְרַיִם עַד־הַיּוֹם הַזֶּה וּבִישְׂרָאֵל וּבָאָדָם וַתַּעֲשֵׂה־
21 לָךְ שֵׁם כְּיוֹם הַזֶּה׃ וַתִּצֵּא אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל
בְּאַרְצָן מִצְרַיִם בְּאֲתוֹת וּבְמוֹפְתִים וּבְיַד חֲזָקָה

Machseyah, before the eyes of Chanamël my kinsman, and before the eyes of the witnesses that had signed the deed of the purchase, before the eyes of all the Jews that sat in the court of the prison. 13. And I charged Baruch before their eyes, saying, 14. Thus hath said the LORD of hosts, the God of Israel, Take these deeds, this deed of the purchase, both the sealed, and this open deed, and put them in an earthen vessel, that they may last many days. 15. For thus hath said the LORD of hosts, the God of Israel, There shall yet again be bought houses and fields and vineyards in this land. 16. And I prayed to the LORD after^a I had delivered the deed of the purchase unto Baruch the son of Neriah, saying, 17. Ah LORD GOD! behold, thou hast made the heaven and the earth by thy great power and thy outstretched arm, nothing is too hard for thee; 18. Thou showest loving-kindness unto the thousandth (generation), and recompensest the iniquity of the fathers unto the bosom of their children after them; (thou art) the Great, the Mighty God, the LORD of hosts, is his name; 19. Great in counsel, and mighty in execution; (thou) whose eyes are open upon all the ways of the sons of man; to give unto every one according to his ways, and according to the fruit of his doings; 20. Who hast done signs and wonders in the land of Egypt, unto this day, and in Israel, and among other men; and thou hast made thyself a name, as it is at this day; 21. And thou didst bring forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with an outstretched arm, and

^a Although the prophet strictly followed the injunction of the inspiration to make a regular purchase of the land, to write a deed, take witnesses, and to use even the formality of making a duplicate: still he himself felt overcome by human weakness; hence the beautiful prayer in the text.

- 22 וּבְאֲזָרוֹעַ נְטוּיָהּ וּבְמִזְרָא גָדוֹל : וְנִתַּחַן לָהֶם אֶת־
הָאָרֶץ הַזֹּאת אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבוֹתָם לָתֵת לָהֶם
23 אֶרֶץ זָבַת חֶלֶב וּדְבָשׁ : בַּהֲרֹבָה קָהֳלוֹת מִסִּימִין כֹּאן וַיָּבֹאוּ
וַיִּרְשׁוּ אֶתְּהָ וְלֹא־שָׁמְעוּ בְּקוֹלְךָ וּבְרַחֲוֹתֶיךָ לֹא־
הִלְכוּ אֹתְךָ כָּל־אֲשֶׁר צִוִּיתָהּ לָהֶם לַעֲשׂוֹת לֹא עָשׂוּ
24 וַתִּקְרָא אַתָּם אֶת־כָּל־הָרַעָה הַזֹּאת : הִנֵּה הִסְלָלוֹת
בָּאוּ הָעִיר לְלִכְדָּהּ וְהָעִיר גִּתְּנָה בְּיַד הַכַּשְׂדִּים
חֲנֹלְחָמִים עָלֶיהָ מִפְּנֵי הַחֶרֶב וְהָרָעָב וְהַדָּבָר וְאֲשֶׁר
25 דִּבַּרְתָּ הִנֵּה וְהִנֵּה רָאָה : וְאַתָּה אָמַרְתָּ אֵלַי אֲדֹנָי
יְהוִה קִנְיַת־לֶךָ הִשָּׁדָה בְּכֶסֶף וְהָעִיר עֲרִים וְהָעִיר
26 נִתְּנָה בְּיַד הַכַּשְׂדִּים : וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ
27 לֵאמֹר : הִנֵּה אֲנִי יְהוָה אֱלֹהֵי כָל־בָּשָׂר הַמִּמְּנִי
יִפְּלֹא כָל־דָּבָר :

הפטרת בחקתי

בירמיה סימן י"ו

בין במחובר בין בנפרד ולאטלאני היא הפטרת בהר

- 19 יְהוָה עָנִי וּמַעֲנִי וּמְנוֹסִי בְּיוֹם צָרָה אֵלֶיךָ גּוֹיִם יָבֹאוּ
מִמִּצְרַיִם־אֶרֶץ וַיֹּאמְרוּ אֶדְ־שֶׁקֶר נִחְלוּ אֲבוֹתֵינוּ
20 הַבֵּל וְאִין־בָּם מוֹעִיל : הִיעֲשֶׂה־לוֹ אֲדָם אֱלֹהִים
21 וְהָמָּה לֹא אֱלֹהִים : לָכֵן הִנְנִי מוֹדִיעֶם בַּפֶּעַם הַזֹּאת
* ובהוראת קרי

with great terror; 22. And thou gavest them this land, which thou hadst sworn to their fathers to give unto them, a land flowing with milk and honey; [MANY CONGREGATIONS STOP HERE.] 23. And they came in, and took possession of it; but they hearkened not to thy voice, and in thy law they did not walk; all that thou hadst commanded them to do they did not do: and thou hast therefore caused all this evil to befall them: 24. Behold the mounds reach unto the city to take it; and the city is given into the hand of the Chaldeäns, who fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it. 25. And thou hast said unto me, O Lord God, Buy for thyself the field for money, and take witnesses; whilst the city is given into the hand of the Chaldeäns. 26. Then came the word of the LORD unto Jeremiah, saying, 27. Behold, I am the Lord, the God of all flesh; shall any thing be too hard for me?

HAPHTORAH OF BECHUCKOTAY.

JEREMIAH XVI. 19.

19. O LORD, my strength, and my fortress, and my refuge on the day of trouble! unto thee shall nations come from the ends of the earth, and say, Nothing but falsehood have our fathers inherited, vanity, wherein there is no profit. 20. Can a man make unto himself gods, and they are no gods? 21. Therefore, behold, I will cause them to know, at this time

- אֹדִיעֶם אֶת־יָדַי וְאֶת־גְּבוּרָתִי וְיָדְעוּ כִּי־שָׁמַיִ יְהוָה :
- חַטָּאת יְהוּדָה כְּתוּבָה בְּעֵט בְּרָזָל בְּצַפְרֵן שָׁמִיר 1
- חֲרוּשָׁה עַל־לִוּחַ לָבָם וּלְקַרְנֹת מִזְבְּחוֹתֵיכֶם :
- כִּזְכֹּר בְּגִיהֶם מִזְבְּחֹתָם וַאֲשֵׁרִיהֶם עַל־עֵץ בַּעַנָּן 2
- עַל־גְּבָעוֹת הַגְּבוּהוֹת : הָרָרִי בַשָּׂדֶה חִילָה כָּל־ 3
- אֲצֻרוֹתֶיהָ לָבוּ אֶתָּן כַּמֶּתִיק בַּחֲטָאת בְּכָל־גְּבוּלֶיהָ :
- וּשְׁמִטָּתָה וּבָהּ מִנְחָלֶתָה אֲשֶׁר נָתַתִּי לָהּ וְהַעֲבַדְתִּיהָ 4
- אֶת־אֵיכָּיָה בָּאָרֶץ אֲשֶׁר לֹא־יָדַעְתָּ כִּי־אֵשׁ קִדְחָתָם
- בְּאִפִּי עַד־עוֹלָם תִּנָּקֵד : כֹּה וְאָמַר יְהוָה אֱלֹהֵי הַגָּבֵר 5
- אֲשֶׁר יִבְטַח בְּאָדָם וְשֵׁם בָּשָׂר זִרְעוּ וּמִן־יְהוָה יִסּוּר
- לָבוּ : וְהָיָה בַּעֲרָעַר בַּעֲרָכָה וְלֹא יִרְאֶה כִּי־יָבוֹא טוֹב 6
- וּשְׁבֹן חֲרָרִים בַּמִּדְבָּר אֶרֶץ מַלְחָה וְלֹא תִשָּׁב :
- בְּרוּךְ הַגָּבֵר אֲשֶׁר יִבְטַח בִּיהוָה וְהָיָה יְהוָה מִבְּטָחוֹ : 7
- וְהָיָה בְּעֵין שְׂתוּל עַל־מִים וְעַל־יֹבֵל יִשְׁלַח שָׂרָשָׁיו 8
- וְלֹא יִרְאֶה כִּי־יָבֹא חֹם וְהָיָה עֲלֵהוּ בַּעַנָּן וּבִשְׁנֵת
- בִּצְרֹת לֹא יִדָּאָג וְלֹא יִמָּישׁ מַעֲשׂוֹת פִּרְיִי : עֶקֶב הַלֵּב 9
- מִכָּל וְאִנֹּשׁ הוּא מִי יִדְּעֵנוּ : אֲנִי יְהוָה חֲקֹר לֵב בַּחֲנֹן 10
- בְּלִיּוֹת וְלִתֵּת לְאִישׁ כְּדַרְכּוֹ כַּפְרִי מַעֲלָלָיו : קִרְא 11
- דָּגָר וְלֹא יִלָּד עֹשֶׂה עֹשֶׂר וְלֹא בְּמִשְׁפָּט בִּחְצֵי יָמֹו
- יַעֲזֹבֵנוּ וּבְאַחֲרֵיתֹו יִהְיֶה נָבֵל : כִּסָּא כְבוֹד מְרוֹם 12

* יִמּוֹ קִרְיָ

* כִּרְכִּיּוֹ קִרְיָ

* יִרְאֶה קִרְיָ

will I cause them to know my hand and my might; and

they shall experience that my name is the

CHAP. XVII.

ETERNAL. 1. The sin of Judah is written with a pen of iron, with the point of a diamond; it is engraved upon the table of their heart, and on the horns of your altars; 2. As their remembrance of their children, so are (to them) their altars and their groves by (every) green tree upon the high hills. 3. O dweller of mountainous fields, thy substance, all thy treasures will I give to the spoil, thy high places with the sin, throughout all thy borders. 4. And thou, through thy own guilt, shalt be cast out from thy heritage which I have given thee; and I will cause thee to serve thy enemies in a land which thou knowest not; for a fire have ye kindled in my anger, for ever shall it burn. 5. Thus hath said the LORD, Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. 6. And he shall be like a lonely tree in the desert, which feeleth not when good cometh; but abideth in the parched places in the wilderness, in a salty soil which cannot be inhabited. 7. Blessed is the man that trusteth in the LORD, and the LORD will be his trust. 8. And he shall be like a tree that is planted by the waters, and spreadeth out its roots by the river, which feeleth not when heat cometh, but its leaf remaineth green; and in a year of drougt it is undisturbed by care, and ceaseth not from yielding fruit. 9. Deceitful is the heart above all things, and sick; who can know it? 10. I the LORD search the heart, try the reins; to give unto every one according to his ways, according to the fruit of his actions. 11. As a cuckoo that sitteth on eggs, which he hath not laid, so is he that getteth riches, and not by right; in the midst of his days shall he leave them, and at his end shall be an outcast.—12. O throne of glory, high from the

קיא

הפטרת פרשת זכור

- 13 מֵרֵאשׁוֹן מָקוֹם מְקוֹדְשֵׁנוּ : מְקוֹה יִשְׂרָאֵל יְהוָה כָּל-
עֲזֻבָּיָה יִבְשׁוּ יִסּוּרֵי בָאָרֶץ יִכְתְּבוּ כִּי עֲזָבוּ מְקוֹר מַיִם-
חַיִּים אֶת-יְהוָה : רָפְאֵנִי יְהוָה וְאַרְפָּא הוֹשִׁיעֵנִי
14 וְאוֹשַׁעַה כִּי תִהְלֹתִי אִתָּה :

קריאה למפטיר פרשת זכור בסוף פ' כי תצא

- 17 זְכוֹר אֵת אֲשֶׁר-עָשָׂה לָךְ עַמְּלֶךְ בְּדֶרֶךְ בְּצֵאתְכֶם
18 מִמִּצְרַיִם : אֲשֶׁר קָרָךְ בְּדֶרֶךְ וַיַּנֵּב בָּךְ כָּל-הַנֶּחֱשָׁלִים
19 אַחֲרֶיךָ וְאִתָּה עֵינָי וַיַּגֵּעַ וְלֹא יָרָא אֱלֹהִים : וְהָיָה
בְּהֵנִיחַ יְהוָה אֱלֹהֶיךָ לָךְ מְכַל-אֵיכָיָה מְסַכֵּב בָּאָרֶץ
אֲשֶׁר יְהוָה-אֱלֹהֶיךָ נָתַן לָךְ גְּחֻלָּה לְרִשְׁתָּהּ תִּמְחֶה
אֶת-זִכְרֵ עַמְּלֶךְ מִתַּחַת הַשָּׁמַיִם לֹא תִשָּׁכַח :

הפטרת פרשת זכור

בשמואל א' סימן ט"ו

- 1 וַיֹּאמֶר שְׁמוּאֵל אֶל--שָׂאוּל אֶתִּי שְׁלַח יְהוָה
לְמַשְׁחָה לְמֶלֶךְ עַל-עַמּוֹ עַל-יִשְׂרָאֵל וְעַתָּה שְׁמַע
לְקוֹל דְּבָרֵי יְהוָה :
כאן מתחילין האשכנזים
2 בַּה אָמַר יְהוָה צְבָאוֹת פָּקֹדֵתִי אֵת אֲשֶׁר-עָשָׂה
* וכו' קרי

beginning, the place of our sanctuary! 13. Hope of Israel, O LORD, all that forsake thee shall be made ashamed, and the backsliders among me shall be written down on the earth; because they have forsaken the LORD, the fountain of living waters. 14. Heal me, O LORD, and I shall be healed; save me, and I shall be saved; for my praise art thou.

READING OF THE MAPHTERE FOR SABBATH ZACHOR.

[On the Sabbath before Purim, take out two law-books, and read in the second from Deuteronomy xxv. 17.]

17. Remember what Amalek did unto thee, by the way, at your coming forth out of Egypt; 18. How he met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, when thou wast faint and weary; and he feared not God. 19. And it shall be, when the LORD thy God giveth thee rest from all thy enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

HAPHTORAH OF SABBATH ZACHOR.

1 SAMUEL xv. 1.

CHAP. xv. 1. And Samuel said unto Shaül, Me hath the LORD sent to anoint thee as king over his people, over Israel; and now hearken thou unto the voice of the words of the LORD.

[The Germans commence here:]

2: Thus hath said the LORD of hosts, I remember what

- עֲמַלְק לַיִשְׂרָאֵל אֲשֶׁר־שָׂם לוֹ בְּדֶרֶךְ בְּעָלְתוֹ
 מִמְצָרִים : עֲתָה לֶךְ וְהִכִּיתָה אֶת־עַמְלָק וְהַחֲרַמְתָּם
 אֶת־כָּל־אֲשֶׁר־לוֹ וְלֹא תַחֲמֹל עָלָיו וְהִמָּתָה מֵאִישׁ
 עַד־אִשָּׁה מִעוֹלָל וְעַד־יוֹנֵק מִשּׁוֹר וְעַד־שֶׁה מִגָּמֹל
 וְעַד־חֲמֹר : וַיִּשְׁמַע שָׂאוּל אֶת־הַדָּבָר וַיִּפְקֹדֵם
 בְּטֹלָאִים מֵאֲתִים אֵלָּה רִגְלֵי וַעֲשֻׁרֵּת אֲלָפִים אֶת־
 אִישׁ יְהוּדָה : וַיָּבֹא שָׂאוּל עַד־עִיר עַמְלָק וַיַּרְבּ בְּנַחֲלֵי
 וַיֹּאמֶר שָׂאוּל אֶל־הַקִּינִי לֵכּוּ בְּרֹדֵי מִתּוֹךְ עַמְלָקִי
 פֶּן־יִסְקְפוּ עָמּוֹ וְאַתָּה עֲשִׂיתָה חֶסֶד עִם־כָּל־בְּנֵי
 יִשְׂרָאֵל בְּעֲלוֹתָם מִמְצָרִים וַיִּסַּר קִינִי מִתּוֹךְ עַמְלָק :
 וַיָּךְ שָׂאוּל אֶת־עַמְלָק מִחֲוִילָה בּוֹאֵת שׁוֹר אֲשֶׁר
 עַל־פְּנֵי מִצְרַיִם : וַיִּתְּפֹשׂ אֶת־אַנְגַּל מֶלֶךְ־עַמְלָק חַי
 וְאֶת־כָּל־הַדָּבָר הַחֲרִים לְפִי־חָרִב : וַיַּחְמֹל שָׂאוּל
 וְהָעָם עַל־אַנְגַּל וְעַל־מִיטֵב הַצֵּאֵן וְהַבֶּקֶר וְהַמִּשְׁנֵה
 וְעַל־הַבְּרִים וְעַל־כָּל־הַטּוֹב וְלֹא אָבּוֹ הַחֲרִימָם
 וְכָל־הַמְּלָאכָה נִמְכְּזָה וְנִמָּס אֲתָנָה הַחֲרִימוּ : וַיְהִי
 דָּבָר יְהוָה אֶל־שָׁמוּאֵל לֵאמֹר : נִחַמְתִּי כִּי־הִמְלַכְתִּי
 אֶת־שָׂאוּל לְמֶלֶךְ כִּי־שָׁב מֵאַחֲרֵי וְאֶת־דְּבָרִי לֹא
 הִקִּים וַיַּחֲרֵל שָׁמוּאֵל וַיִּזְעַק אֶל־יְהוָה כָּל־הַלַּיְלָה :
 וַיִּשְׁכַּם שָׁמוּאֵל לִקְבֹּאת שָׂאוּל בְּבֶקֶר וַיִּגְדַּל
 לְשָׁמוּאֵל לֵאמֹר בָּא־שָׂאוּל הַכְּרַמְלָה וְהִנֵּה מַצִּיב

Amalek did to Israel, how he lay in wait for him on the way, when he came up from Egypt. 3. Now go and smite Amalek, and ye shall devote all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and lamb, camel and ass. 4. And Shaül ordered the people to assemble, and he numbered them in Telaïm,^a two hundred thousand men on foot, and ten thousand of the men of Judah. 5. And Shaül came to the city of Amalek, and he fought in the valley. 6. And Shaül said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them; for ye showed kindness to all the children of Israel, at their coming up out of Egypt; and the Kenites departed from among the Amalekites. 7. And Shaül smote the Amalekites from Chavilah until thou comest to Shur, that is before Egypt. 8. And he took Agag the king of the Amalekites alive, and he devoted all the people to the edge of the sword. 9. But Shaül with the people had compassion on Agag, and on the best of the flocks, and of the oxen, and of the fatlings, and the fat lambs, and all that was good, and they would not destroy them; but all the cattle that was of little value and weak, that they destroyed. 10. Then came the word of the LORD unto Samuel, saying, 11. I repent that I have set up Shaül as king; for he hath turned back from following me, and my word hath he not performed; and it grieved Samuel; and he cried unto the LORD all the night. 12. And Samuel rose early to meet Shaül in the morning, and it was told to Samuel, saying, Shaül came to Carmel, and,

^a RASHI and others translate: "And he numbered them with lambs," and expound, he told every one to take a lamb out of the king's flock, and then counted the lambs, because it was prohibited to count the persons of Israel; see Exodus xxx. 12; others, however, consider Telaïm as the name of a place, as in the text.

- 13 לו יָד וְיִסָּב וַיַּעֲבֹד וַיִּרְדּוּ הַגִּלְגָּל: וַיָּבֹא שְׁמוּאֵל אֶל-
שָׁאוּל וַיֹּאמֶר לוֹ שָׁאוּל בְּרוּךְ אַתָּה לַיהוָה
14 הַקִּימְתִּי אֶת-דְּבַר יְהוָה: וַיֹּאמֶר שְׁמוּאֵל וְכֹה קוֹל-
הַצֶּאֱזֵן הַזֶּה בְּאָזְנִי וְקוֹל הַבִּקָּר אֲשֶׁר אָנֹכִי שֹׁמֵעַ:
15 וַיֹּאמֶר שָׁאוּל מַעֲמִלְכִי הִבִּיאוּם אֲשֶׁר חָמַל הָעָם
עַל-מִיטְבִּי דֹהֲצֵאנִי וְהַבִּקָּר לְמַעַן זָבֹחַ לַיהוָה אֱלֹהֶיךָ
16 וְאֶת-הַיּוֹתֵר הַחֲרָמָנוּ: וַיֹּאמֶר שְׁמוּאֵל אֶל-שָׁאוּל
חֲרֹף וְאֶנְיְדָה לָּךְ אֶת אֲשֶׁר דִּבֶּר יְהוָה אֵלַי הַלֵּילָה
17 וַיֹּאמְרוּ לוֹ דְּבַר: וַיֹּאמֶר שְׁמוּאֵל הֲלוֹא אִם-קִטְּזָן
אַתָּה בְּעֵינֶיךָ רֹאשׁ שְׂבָטֵי יִשְׂרָאֵל אַתָּה וַיִּמְשַׁח
18 יְהוָה לְמֶלֶךְ עַל-יִשְׂרָאֵל: וַיִּשְׁלַחְהָ יְהוָה בְּדֶרֶךְ
וַיֹּאמֶר לָךְ וְהַחֲרַמְתָּה אֶת-הַחֲטָאִים אֶת-עַמְלֶק
19 וְנִלְחַמְתָּ בּוֹ עַד-כְּלוֹתָם אֹהֶם: וְלָמָּה לֹא-שָׁמַעַתָּ
בְּקוֹל יְהוָה וַתַּעַט אֶל-הַשָּׁלָל וַתַּעַשׂ הָרַע בְּעֵינֵי יְהוָה:
20 וַיֹּאמֶר שָׁאוּל אֶל-שְׁמוּאֵל אֲשֶׁר שָׁמַעְתִּי בְּקוֹל יְהוָה
וְאַלֶּךְ בְּדֶרֶךְ אֲשֶׁר-שָׁלַחְנִי יְהוָה וְאָבִיָּא אֶת-אֲנֹג
21 מֶלֶךְ עַמְלֶק וְאֶת-עַמְלֶק הַחֲרָמְתִּי: וַיִּקַּח הָעָם
מֵהַשָּׁלָל צֹאן וּבָקָר רֹאשֵׁית הַחֶרֶם לְזֹבֹחַ לַיהוָה
22 אֱלֹהֶיךָ בְּגִלְגָּל: וַיֹּאמֶר שְׁמוּאֵל הַחֲפִיץ לַיהוָה בְּעֵלוֹת
וּזְבָחִים כִּשְׂמֵעַ בְּקוֹל יְהוָה הִנֵּה שָׁמַעַ מִזְבַּח טוֹב
23 לְהַקְשִׁיב מִחֻלָּב אֵילִים: כִּי חֲטֵאתָ-קִסְסָם מִרִי וְאֲנִי

behold, he set himself up a monument, and went about, and passed on, and went down to Gilgal. 13. And Samuel came to Shaül; and Shaül said unto him, Blessed be thou unto the LORD, I have performed the word of the LORD. 14. And Samuel said, What is then this bleating of the flocks in my ears, and the lowing of the oxen which I hear? 15. And Shaül said, from the Amalekites have they brought them; because the people had pity on the best of the flock and of the oxen, in order to sacrifice unto the LORD thy God; and the rest we have destroyed. 16. And Samuel said unto Shaül, Stay, and I will tell thee what the LORD hath said to me this night; and he said unto him, Speak. 17. And Samuel said, Is it not that, if thou wast ever so little in thy own eyes,^a thou art the head of the tribes of Israel? and the LORD anointed thee as king over Israel. 18. And the LORD sent thee on a journey, and said, Go and destroy the sinners, the Amalekites, and thou shalt fight against them until they be consumed. 19. Wherefore then didst thou not hearken unto the voice of the LORD, and didst fly upon the spoil, and didst the evil in the eyes of the LORD? 20. And Shaül said unto Samuel, Yea, I have hearkened unto the voice of the LORD, and I have gone on the way which the LORD had sent me; and I have brought Agag the king of Amalek; and the Amalekites I have destroyed. 21. And the people took of the spoil, of the flock and oxen, the chief of the devoted things to sacrifice unto the LORD thy God in Gilgal. 22. And Samuel said, Hath the LORD as great delight in burnt offerings and in sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to attend more than the fat of the rams. 23. For the sin of witchcraft is rebellion, and idolatry and image worship,

^a Meaning, "However humble Shaül might have deemed himself before his appointment, he was then, through his having been anointed, king over Israel; hence his example ought to have led others to obedience."

- וּתְרַפִּים הַפֶּצֶר יַעַן מֵאִסְתָּה אֶת־דְּבַר יְהוָה וַיִּמְאַסְךָ
 24 מִמֶּלֶךְ: וַיֹּאמֶר שָׂאוֹל אֶל־שְׁמוּאֵל חֲטֵאתִי כִי־עֲבַרְתִּי
 אֶת־פִּי־יְהוָה וְאֶת־דְּבָרֶיךָ כִּי יֵרָאֵתִי אֶת־הָעַם
 25 וְאַשְׁמַע בְּקוֹלָם: וַעֲתָה שָׂא גֵא אֶת־חֲטֵאתִי וְשׁוּב
 26 עִמִּי וְאַשְׁתַּחֲוֶה לַיהוָה: וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׂאוֹל
 לֹא אָשׁוּב עִמָּךְ כִּי מֵאִסְתָּה אֶת־דְּבַר יְהוָה וַיִּמְאַסְךָ
 27 יְהוָה מִהָיוֹת מֶלֶךְ עַל־יִשְׂרָאֵל: וַיִּסַּב שְׁמוּאֵל לָלֶכֶת
 28 וַיַּחֲזֹק בְּכַנֶּף־מַעֲיָלוֹ וַיִּקְרַע: וַיֹּאמֶר אֵלָיו שְׁמוּאֵל
 קִרְע יְהוָה אֶת־מַמְלְכוֹת יִשְׂרָאֵל מֵעַלְיֶיךָ הַיּוֹם
 29 וַתִּגָּזֶה לְרַעְיָה הַטּוֹב מִמָּךְ: וְגַם נִצַּח יִשְׂרָאֵל לֹא
 30 יִשְׁקָר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם: וַיֹּאמֶר
 חֲטֵאתִי עֲתָה כִּבְרִנִּי גֵא נִגְד־זִקְנִי עִמִּי וְנִגְד־יִשְׂרָאֵל
 31 וְשׁוּב עִמִּי וְהִשְׁתַּחֲוִיתִי לַיהוָה אֱלֹהֶיךָ: וַיָּשָׁב שְׁמוּאֵל
 32 אַחֲרֵי שָׂאוֹל וַיִּשְׁתַּחֲוֶה שָׂאוֹל לַיהוָה: וַיֹּאמֶר שְׁמוּאֵל
 הַגִּישׁוּ אֵלָי אֶת־אַגֹּג מֶלֶךְ עַמְלָק וַיֵּלֶךְ אֵלָיו אַגֹּג
 33 מֵעֵדְנָת וַיֹּאמֶר אַגֹּג אֲבֵן סָר מִרְ־הַקּוֹת: וַיֹּאמֶר
 שְׁמוּאֵל בְּאַשֶׁר שִׁבְלָה נָשִׁים חֲרָפָה בְּנִיתָהּ שִׁבְלָה
 מִנָּשִׁים אִמָּךְ וַיִּשְׁסֹף שְׁמוּאֵל אֶת־אַגֹּג לִפְנֵי יְהוָה
 34 בַּגִּלְגָּל: וַיֵּלֶךְ שְׁמוּאֵל הָרְמָתָה וּשְׂאוֹל עָלָה אֶל־
 בֵּיתוֹ גִּבְעַת שָׂאוֹל:

stubbornness; because thou hast despised the word of the LORD, he hath also despised thee not to be king. 24. And Shaül said unto Samuel, I have sinned; for I have transgressed the will of the LORD, and thy words; because I feared the people, and I hearkened to their voice. 25. And now, I pray thee, pardon my sin, and return with me, that I may prostrate myself to the LORD. 26. And Samuel said unto Shaül, I will not return with thee; for thou didst despise the word of the LORD, and the LORD hath despised thee not to be king over Israel. 27. And Samuel turned about to go; and he laid hold on the corner of his mantle, and it was rent. 28. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to thy neighbour, who is better than thou. 29. And also the Strength of Israel will not lie nor repent; for he is not a man, that he should repent. 30. And he said, I have sinned; (yet) honour me now, I pray thee, before the elders of my people, and before Israel, and return with me, that I may prostrate myself unto the LORD thy God. 31. So Samuel returned, following Shaül; and Shaül prostrated himself to the LORD. 32. And Samuel said, Bring ye hither to me Agag the king of the Amalekites; and Agag came unto him cheerfully; and Agag said, Surely the bitterness of death is past. 33. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women; and Samuel hewed Agag in pieces before the LORD in Gilgal. 34. Then Samuel went to Ramah; and Shaül went up to his house at Gibeäh of Shaul.

כתחלה פ' זאת חקת התור' עד סוף פסקא

- 1 וידבר יהוה אל־משה ואל־אהרן לאמר : זאת חקת
2 התורה אשר־צוה יהוה לאמר דבר : אל־בני
ישראל ויקחו אליהם פרה אדמה ותמימה אשר
3 אין־בה מום אשר לא־עלה עליה על : ונתתם
אותה אל־אלעזר הכהן והוציא אותה אל־מחוז
4 למחנה ושחט אותה לפניו : ולקח אלעזר הכהן
מדמה באצבעו והזה אל־נבח פני אהל־מועד
5 מדמה שבע פעמים : ושרף את־הפרה לעיני
6 את־ערה ואת־בשרה ואת־דמה על־פרשה שרף :
ולקח הכהן עץ ארז ואזוב ושני תולעת והשליך
7 אל־תוך שרפת הפרה : וכבס בגדיו הכהן ורחץ
בשרו במים ואחר יבא אל־המחנה וטמא הכהן
8 עד־הערב : והשרף אותה וכבס בגדיו במים ורחץ
9 בשרו במים וטמא עד־הערב : ואסף : איש טהור
את אפר הפרה והניח מחוץ למחנה במקום טהור
והייתה לערת בני־ישראל למשמרת למי נדה
10 חטאת הוא : וכבס האסף את־אפר הפרה את־בגדיו
וטמא עד־הערב והייתה לבני ישראל ולגר הגר

READING OF THE MAPHTERE FOR SABBATH PARAH.

[On the first Sabbath after Purim, when this happens on the first or the third day of the week, or on the second Sabbath when Purim happens on the fifth or sixth day, they take out two law-books, and read for the Maphtere from the second, as follows:]

NUMBERS xix. 1.

CHAP. XIX. 1. And the LORD spoke unto Moses and unto Aaron, saying, 2. This is the statute of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red cow without spot, on which there is no blemish, and upon which no yoke hath ever come. 3. And ye shall give her unto Elazar the priest, and he shall bring her forth to without the camp, and some one shall slay her before his face: 4. And Elazar the priest shall take some of her blood with his finger; and he shall sprinkle in the direction of the front of the tabernacle of the congregation of her blood seven times. 5. And some one shall burn the cow before his eyes; her skin, and her flesh, and her blood, with her dung, shall he burn. 6. And the priest shall take cedar wood, and hyssop, and a scarlet string, and cast it into the midst of the burning of the cow. 7. And the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward shall he come into the camp, and the priest shall be unclean until the evening. 8. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the evening. 9. And a man that is clean shall gather up the ashes of the cow, and lay them up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water of sprinkling; it is a purification offering. 10. And he that gathereth the ashes of the cow shall wash his clothes, and

קטז קריאה למפטיר פרשת פרה

- 11 בְּתוֹכָם לַחֲקֹת עוֹלָם : דִּהְנִגַּע בְּמַת לְכָל־נֶפֶשׁ אָדָם
- 12 וְטָמֵא שִׁבְעַת יָמִים : הוּא יִתְחַטֵּא־כּוּ בַיּוֹם הַשְּׁלִישִׁי
- וּבַיּוֹם הַשְּׁבִיעִי יִטְהַר וְאִם־לֹא יִתְחַטֵּא בַיּוֹם הַשְּׁלִישִׁי
- 13 וּבַיּוֹם הַשְּׁבִיעִי לֹא יִטְהַר : כָּל־הַנִּגַּע בְּמַת בְּנִפְשׁוֹ
- הָאָדָם אֲשֶׁר־יָמוּת וְלֹא יִתְחַטֵּא אֶת־מִשְׁכַּן יְהוָה
- טָמֵא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל כִּי מִי נָדָה
- 14 לֹא־זָרַק עָלָיו טָמֵא יִהְיֶה עוֹד טָמֵאֲתוּ כּוּ : זֹאת
- הַתּוֹרָה אָדָם כִּי־יָמוּת בְּאֹהֶל כָּל־הַבָּא אֶל־הָאֹהֶל
- 15 וְכָל־אֲשֶׁר בְּאֹהֶל יִטָּמֵא שִׁבְעַת יָמִים : וְכָל כְּלִי
- 16 פְּתוּחַ אֲשֶׁר אֵין־צִמִּיד פְּתִיל עָלָיו טָמֵא הוּא : וְכָל
- אֲשֶׁר־יָנַע עַל־פְּנֵי הַשָּׂדֶה בְּחָלָל־חֶרֶב אִוּוֹ בְּמַת
- 17 אִו־בַּעֲצִים אָדָם אִו בְּקִבְרֵי יִטָּמֵא שִׁבְעַת יָמִים : וְלִקְחוּ
- לְטָמֵא מִעֵפֶר שֹׂרֶפֶת הַחַטָּאת וְנָתַן עָלָיו מִיַּם חַיִּים
- 18 אֶל־כְּלִי : וְלָקַח אֲזוּב וְטָבַל בַּמַּיִם אִישׁ טָהוֹר וְהִזָּה
- עַל־הָאֹהֶל וְעַל־כָּל־הַכֵּלִים וְעַל־הַנֶּפְשׁוֹת אֲשֶׁר
- הָיוּ־שָׁם וְעַל־הַנִּגַּע בַּעֲצִים אִו בְּחָלָל אִו בְּמַת אִו
- 19 בְּקִבְרֵי : וְהִזָּה הַטָּהוֹר עַל־הַטָּמֵא בַיּוֹם הַשְּׁלִישִׁי
- וּבַיּוֹם הַשְּׁבִיעִי וְחִטְּאוּ בַיּוֹם הַשְּׁבִיעִי וּבִכְסֵם בְּגָדָיו
- 20 וּרְחִץ בַּמַּיִם וְיִטְהַר בְּעָרֵב : וְאִישׁ אֲשֶׁר־יִטָּמֵא וְלֹא
- יִתְחַטֵּא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִתּוֹךְ הַקָּהָל כִּי אֶת־

be unclean until the evening: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever. 11. He that toucheth the dead body of any human person shall be unclean seven days. 12. Such a one shall purify himself with it on the third day and on the seventh day, so that he may be clean; but if he purify himself not on the third day and on the seventh day, he shall not be clean. 13. Whosoever toucheth the dead body, the person of any man that is dead, and purifieth himself not, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel; because the water of sprinkling was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. 14. This is the law, when a man dieth in a tent: every one that cometh into the tent, and all that is in the tent, shall be unclean seven days. 15. And every open vessel, on which there is not a closely fitting cover, is unclean. 16. And whosoever toucheth in the open field one that hath been slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. 17. And they shall take for the unclean person of the ashes of the burnt purification offering, and they shall put thereto running water in a vessel. 18. And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that have been there, and upon him that hath touched a bone, or one slain, or one dead, or a grave: 19. And the clean person shall sprinkle upon the unclean on the third day and on the seventh day; and when he hath purified him on the seventh day, then shall he wash his clothes, and bathe himself in water, and shall be clean at evening. 20. But the man that is unclean, and doth not purify himself, that soul shall be cut off from among the congregation, because the sanctuary of the LORD hath he

מקדש יהוה טמא מי נדה לא-זרק עליו טמא הוא:
 21 והיתה להם לחקת עולם ומזה מי-הנדה יכבם
 22 בגדיו והנגע במי הנדה יטמא עד-הערב: וכל
 אשר-יגע-בו הטמא יטמא והנפש הנגעת תטמא
 עד-הערב:

הפטרת פרשת פרה

ביחזקאל סימן ל"ו

16 ויהי דבר-יהוה אלי לאמר: בן-אדם בית ישראל
 17 ישבים על-אדמתם ויטמאו אורחה בדרךם
 ובעלילותם כטמאת הנדה היתה דרכם לפני:
 18 ואשפך חמתי עליהם על-הדם אשר-שפכו על-
 19 הארץ ובגלוליהם טמאוה: ואפיץ אתם בגוים
 ויזרו בארצות בדרךם ובעלילותם שפטהים:
 20 ויבוא אל-הגוים אשר-באו שם ויחללו את-שם
 קדשי באמר להם עם-יהוה אלה ומארצו יצאו:
 21 ואחמל על-שם קדשי אשר חללהו בית ישראל
 22 בגוים אשר-באו שמה: לכן אמר לבית-ישראל
 כה אמר אדני יהוה לא למענכם אני עשה בית
 ישראל כי אם-לשם-קדשי אשר חללתם בגוים
 23 אשר-באתם שם: וקדשתי את-שמי הגדול

defiled: the water of sprinkling hath not been sprinkled upon him; he is unclean. 21. And it shall be unto them for a perpetual statute, that he that sprinkleth the water of sprinkling shall wash his clothes; and he that toucheth the water of sprinkling shall be unclean until the evening. 22. And whatsoever the unclean person toucheth shall be unclean; and the person that toucheth him shall be unclean until the evening.

HAPHTORAH OF SABBATH PARAH.

EZEKIEL XXXVI. 16.

16. And the word of the LORD came unto me, saying, 17. Son of man, the house of Israel, when they dwelt in their own land, defiled it through their way and through their doings; like the uncleanness of a woman in her separation was their way before me. 18. And I poured my fury upon them for the blood that they had shed in the land, and that through their idols they had polluted it: 19. And I scattered them among the nations, and they were dispersed through the countries; according to their way and according to their doings did I judge them. 20. And when they were come unto the nations, whither they had gone, they profaned my holy name, because they said of them, These are the people of the LORD, and out of his land are they gone forth. 21. But I had pity for my holy name, which the house of Israel had profaned among the nations, whither they were gone. 22. Therefore say unto the house of Israel, Thus saith the Lord God, Not for your sakes do I this, O house of Israel, but for the sake of my holy name, which ye have profaned among the heathen, whither ye

- המחלל בגוים אשר חללתם בתוכם וידעו הגוים
 כי-אני יהוה נאם אדני יהוה בהקדשי בכם
 לעיניהם: ולקחתי אתכם מן-הגוים וקבצתי אתכם
 24 מכל-הארצות והבאתי אתכם אל-אדמתכם:
 וזרקתי עליכם מים טהורים וטהרתם מכל
 25 טמאותיכם ומכל-גלוליכם אטהר אתכם: ונתתי
 לכם לב חדש ורוח חדשה אתן בקרבכם והסרתי
 את-לב האבן מבשרכם ונתתי לכם לב בשר:
 ואת-רוחי אתן בקרבכם ועשיתי את אשר-בחקי
 27 תלכו ומשפטי תשמרו ועשיתם: וישבתם בארץ
 אשר נתתי לאבותיכם והייתם לי לעם ואנכי
 28 אהיה לכם לאלהים: והושעתיו אתכם מכל
 טמאותיכם וקראתי אל-הדגן והרביתי אתו ולא-
 30 אתן עליכם רעב: והרביתי את-פרי העץ והתנובת
 השדה למען אשר לא-תקחו עוד חרפת רעב
 בגוים: וזכרתם את-דרכיכם הרעים ומעלליכם
 31 אשר לא-טובים ונקטתם בפניכם על עונתיכם
 ועל תועבתיכם: לא למענכם אני-עשה נאם
 32 אדני יהוה יודע לכם בושו והכלמו מדרכיכם בית
 ישראל: כה אמר אדני יהוה ביום טהרי אתכם
 33 מכל עונותיכם והושבתי את-הערים ונגבו
 34 ההרבות: והארץ הנשמה תעבר תחת אשר

are gone. 23. And I will sanctify my great name, which was profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the LORD, speaketh the Lord GOD, when I shall be sanctified through you before their eyes. 24. And I will take you from among the nations, and I will gather you out of all countries, and I will bring you into your own land. 25. And I will sprinkle upon you clean water, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. 26. And I will give you a new heart, and a new spirit will I put within you; and I will remove the heart of stone out of your flesh, and I will give you a heart of flesh. 27. And my spirit I will put within you, and I will cause that you shall walk in my statutes, and that my ordinances ye shall keep, and do them. 28. And ye shall dwell in the land which I gave to your fathers; and ye shall be unto me a people, and I truly will be unto you a God. 29. And I will save you from all kinds of your uncleanness; and I will call unto the corn, and increase it, and lay no famine upon you. 30. And I will multiply the fruit of the tree, and the products of the field, in order that ye may receive no more reproach on account of famine among the nations. 31. Then shall ye remember your ways that were evil, and your doings that were not good; and ye shall be wroth with yourselves on account of your iniquities and on account of your abominations. 32. Not for your sakes do I this, speaketh the Lord GOD, be it known unto you; be ashamed and confounded for your ways, O house of Israel. 33. Thus hath said the Lord GOD, On the day of my cleansing you from all your iniquities, when I cause the cities to be inhabited, and when the ruins are built up, 34. And the desolate land is tilled, instead that

קִיט קריאה למפטיר פרשת החדש

35 הִיטָה שְׁמָמָה לְעֵינַי כָּל-עוֹבֵר : וְאָמְרוּ הָאָרֶץ הִלּוּ
 הַנִּשְׁמָה הִיטָה בְּגוֹגְעָן וְהָעָרִים הַחֲרוֹבוֹת
 36 וְהַנִּשְׁמֹת וְהַנִּהְרָסוֹת בְּצוּרוֹת יִשָּׁבוּ : וַיֵּדְעוּ הַגּוֹיִם
 אֲשֶׁר יִשְׁאַרׁוּ סְבִיבוֹתֵיכֶם כִּי אֲנִי יְהוָה בְּנִיתִי
 הַנִּהְרָסוֹת נִטְעַנְתִּי הַנִּשְׁמָה אֲנִי יְהוָה דִּבַּרְתִּי
 37 וַעֲשִׂיתִי : כֹּאן מְסִימִין הַכּוֹפְרִים כֹּה אָמַר אֲדֹנָי יְהוָה עוֹד
 זֹאת אֲדַרֵּשׁ לְבֵית-יִשְׂרָאֵל לַעֲשׂוֹת לָהֶם אֲרָפָה
 38 אֹתָם בְּצֹאן אֲדָם : בְּצֹאן קֳדָשִׁים בְּצֹאן
 יְרוּשָׁלַם בְּמוֹעֲדֶיהָ בֵּן תִּהְיֶינָה הָעָרִים הַחֲרוֹבוֹת
 מְלֹאוֹת צֹאן אֲדָם וַיֵּדְעוּ כִּי-אֲנִי יְהוָה :

קריאה למפטיר פרשת החדש

קורין לכפטיר בפ' בא מתחלת פ' החדש הזה לכם עד סוף פסקא

1 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן בְּאֶרֶץ מִצְרָיִם
 2 לֵאמֹר : הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים רֹאשׁוֹן הוּא
 3 לָכֶם לְחֹדֶשִׁי הַשָּׁנָה : דִּבְרוּ אֶל-כָּל-עַדְתֵּי יִשְׂרָאֵל לֵאמֹר
 בָּעֶשֶׂר לַחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ אִישׁ לְבֵית-
 4 אִבְתָּ שֶׁה לְבֵית : וְאִם-יִמְעַט הַבַּיִת מִהֵנוֹת מֹשֶׁה
 וְלִקְחָהּ הוּא וְשִׁכְנוּ הַקָּרֵב אֶל-בֵּיתוֹ בְּמִכְסַת נִפְשָׁת

it was a waste before the eyes of every passer by: 35. Then they shall say, This land, that was desolate, is become like the garden of Eden; and the cities that were ruined, and desolate, and wasted, are become fortified, and inhabited. 36. And the nations that are left round about you shall know that I the LORD have built up the wasted (places), have planted the desolate (land); I the LORD have spoken this, and have done it. [THE PORTUGUESE STOP HERE.] 37. Thus saith the Lord God, Also in this will I suffer myself to be inquired of by the house of Israel, to do it for them, I will increase them with men like flocks. 38. As the flocks of the holy things, as the flocks of Jerusalem on her solemn feasts, so shall the ruined cities be full of flocks of men; and they shall know that I am the LORD.

READING OF THE MAPHTERE FOR SABBATH HACHODESH.

[The Sabbath before Rosh Chodesh Nissan, they take out two law-books, and read in the second from Exodus xii. 1-20; but if Rosh Chodesh Nissan happen on Sabbath, they take out three, read in the second from Num. xxviii. 9-15, and from the third, Exodus xii. 1-20.]

EXODUS xii. 1.

CHAP. XII. 1. And the LORD spoke unto Moses and Aaron in the land of Egypt, saying, 2. This month shall be unto you the chief of months: the first it shall be unto you of the months of the year. 3. Speak ye unto all the congregation of Israel, saying, On the tenth day of this month they shall take to themselves every man a lamb for every family, a lamb for every house: 4. And if the household be too little for a lamb, then shall he take it with his neighbour who is next unto his house, according to the number of the souls; every man according to what he eats

קב קריאה למפטיר פרשת החרש

- 5 אִישׁ לְפִי אָכְלוּ תִכְסּוּ עַל־הַשָּׁה: שֶׁהַ תָּמִים זָכָר
בֶּן־שָׁנָה יִהְיֶה לָכֶם מִן־הַכְּבָשִׁים וּמִן־הַעֲזִים
- 6 תִּקְחוּ: וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבַּעַת עָשָׂר יוֹם
לְחֹדֶשׁ הַזֶּה וְשָׁחֲטוּ אֹתוֹ כָּל קָהָל עַדְת־יִשְׂרָאֵל בֵּין
- 7 הָעֲרָבִים: וְלָקַחוּ מִן־הָדָם וְנָתְנוּ עַל־שְׁתֵּי הַמְּזוּזוֹת
וְעַל־הַמִּשְׁקוֹף עַל הַבָּתִּים אֲשֶׁר־יֹאכְלוּ אֹתוֹ בָּהֶם:
- 8 וְיֹאכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צִלִּי־אֵשׁ וּמִצּוֹת
- 9 עַל־מִרְרִים יֹאכְלֻהוּ: אֶל־תֹּאכְלוּ מִמֶּנּוּ זָאֵ וּבָשָׂל
מִבָּשָׂל בָּמִים כִּי אִם־צִלִּי־אֵשׁ רֹאשׁוֹ עַל־כִּרְעָיו
- 10 וְעַל־קִרְבּוֹ: וְלֹא־תוֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר וְהִנֵּתָר
- 11 מִמֶּנּוּ עַד־בֹּקֶר בָּאֵשׁ תִּשְׂרְפוּ: וְכָכָה תֹאכְלוּ אֹתוֹ
מִתְּנִיבָם חֲגָרִים גַּעֲלִיכֶם בְּרִגְלֵיכֶם וּמִקְלָכֶם
- 12 בְּיָדְכֶם וְאָבִלְתֶּם אֹתוֹ בַּחֲפֹזוֹן פֶּסַח הוּא לִיהוָה:
וְעִבְדִּיתִי בְּאַרְץ־מִצְרָיִם בַּלַּיְלָה הַזֶּה וְהִכִּיתִי כָל־
- 13 בְּכוֹר בְּאַרְץ מִצְרָיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־
אֱלֹהֵי מִצְרָיִם אֲעִשֶׂה שְׁפָטִים אֲנִי יְהוָה: וְהָיָה הָדָם
- 14 לָכֶם לָאֵת עַל הַבָּתִּים אֲשֶׁר אַתֶּם שָׁם וְרֹאִיתִי אֶת־
הָדָם וּפִסַּחְתִּי עֲלֵיכֶם וְלֹא־יִהְיֶה בָכֶם נֶגֶף לְמִשְׁחִית
בְּהִכְתִּי בְּאַרְץ מִצְרָיִם: וְהָיָה הַיּוֹם הַזֶּה לָכֶם
- 15 לְזִכְרוֹן וְחֻגֹתֶם אֹתוֹ חֹג לִיהוָה לְדֹרֹתֵיכֶם תִּקְרָת
עוֹלָם תִּחַגֶּהוּ: שִׁבְעַת יָמִים מִצּוֹת תֹּאכְלוּ אֹךְ בָּיִם

shall ye make a count for the lamb. 5. A lamb without blemish, a male of the first year shall ye have: from the sheep, or from the goats may ye take it. 6. And ye shall have it in keeping until the fourteenth day of the same month; and then the whole assembly of the congregation of Israel shall kill it towards evening. 7. And they shall take of the blood, and put it on the two side posts and on the upper door post, in the houses, wherein they shall eat it. 8. And they shall eat the flesh in that night, roasted by the fire, with unleavened bread, together with bitter herbs they shall eat it. 9. You shall not eat of it raw, nor in any wise sodden with water; but roasted by the fire; its head with its legs, and with its entrails. 10. And ye shall not let any thing of it remain until morning; and that which remaineth of it until morning ye shall burn with fire. 11. And thus shall ye eat it, with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste, it is passover unto the LORD. 12. And I will pass through the land of Egypt in this night, and I will smite every firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the LORD. 13. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you; and there shall be no plague against you to destroy when I smite (others) in the land of Egypt. 14. And this day shall be unto you for a memorial; and ye shall celebrate it as a feast unto the LORD; throughout your generations, as an ordinance for ever shall ye celebrate it. 15. Seven days shall ye eat unleavened bread; but on the first day ye shall have put away leaven

הָרֹאשׁוֹן תִּשְׁבִּיתוּ שְׂאֵר מִבְּתִיכֶם כִּי וְכָל־אֲכָל חֶמֶץ
וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל מִיּוֹם הָרֹאשׁוֹן
16 עַד־יוֹם הַשְּׁבִיעִי: וּבַיּוֹם הָרִאשׁוֹן מִקְרֵא־קֹדֶשׁ
וּבַיּוֹם הַשְּׁבִיעִי מִקְרֵא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־
מִלֻּאכָה לֹא־יַעֲשֶׂה בָהֶם אִךְ אֲשֶׁר יֵאָכֵל לְכָל־נֶפֶשׁ
17 הוּא לִבְדּוֹ יַעֲשֶׂה לָכֶם: וּשְׁמִרְתֶּם אֶת־הַמִּצְוֹת
כִּי בַעֲצֵם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־עַבְדֵיכֶם
מֵאֶרֶץ מִצְרַיִם וּשְׁמִרְתֶּם אֶת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם
18 חֻקַּת עוֹלָם: בְּרֹאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ
בָּעֶרֶב תֹּאכְלוּ מִצַּת עֹד יוֹם הָאֶחָד וְעֹשְׁרִים
19 לַחֹדֶשׁ בָּעֶרֶב: שִׁבְעַת יָמִים שְׂאֵר לֹא יִמָּצֵא
בְּבִתְיֶכֶם כִּי וְכָל־אֲכָל מַחְמֶצֶת וְנִכְרְתָה הַנֶּפֶשׁ
הַהוּא מֵעַבְדֵי יִשְׂרָאֵל בֶּגֶר וּבְאֻזְרַח הָאָרֶץ:
20 כָּל־מַחְמֶצֶת לֹא תֹאכְלוּ בְּכָל־מוֹשְׁבֵיכֶם
תֹּאכְלוּ מִצֹּת:

הפטרת פרשת החדש

ביחזקאל סימן כ"ה

16 כָּל־הָעָם הָאָרֶץ יִהְיוּ אֶל־הַתְּרוּמָה הַזֹּאת לְנָשִׂיא
17 בְּיִשְׂרָאֵל: וְעַל־הַנָּשִׂיא יִהְיֶה הָעוֹלֹת וְהַמִּנְחָה

out of your houses: for whosoever eateth leavened bread, that soul shall be cut off from Israel, from the first day until the seventh day. 16. And on the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation to you; no manner of work shall be done on them, save what is eaten by every man, that only may be prepared by you. 17. And ye shall observe the unleavened bread; for on this selfsame day have I brought forth your armies out of the land of Egypt: therefore shall ye observe this day in your generations as an ordinance for ever. 18. In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 19. Seven days no leaven shall be found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or one born in the land. 20. Nothing that is leavened shall ye eat; in all your habitations shall ye eat unleavened bread.

HAPHTORAH OF SABBATH HACHODESH.

EZEKIEL xlv. 16.

16. All the people shall be held bound for this heave-offering for the prince in Israel. 17. And upon the prince shall be the duty to give the burnt-offerings, the meat-offer-

וְהִנֵּסְךָ בַּחֲנִים וּבַחֲדָשִׁים וּבַשְּׁבֻחוֹת בְּכָל־מוֹעֲדֵי
בֵּית יִשְׂרָאֵל הוּא יַעֲשֶׂה אֶת־הַחֲטָאת וְאֶת־
הַמִּנְחָה וְאֶת־הָעוֹלָה וְאֶת־הַשְּׁלָמִים לְכַפֵּר
בְּעַד בֵּית־יִשְׂרָאֵל :

כאן מתחילין הכפרים

- 18 כֹּה־אָמַר אֲדֹנָי יְהוֹה בְּרֹאשׁוֹן בְּאַחֵר לַחֲדָשׁ תִּקַּח
19 פֶּרֶךְ־בֶּן־בֶּקָר תָּמִים וְחַטָּאת אֶת־הַמִּקְדָּשׁ : וְלָקַח
הַכֹּהֵן מִדָּם הַחֲטָאת וְנָתַן אֶל־מִזְבֹּחַת הַבַּיִת וְאֶל־אַרְבַּע
פְּנוֹת הָעֶזְרָה לַמִּזְבֵּחַ וְעַל־מִזְבֹּחַת שֹׁעַר הַחֲצֵר
20 הַפְּנִימִית : וְכֵן תַּעֲשֶׂה בְּשַׁבָּעַה בַּחֲדָשׁ מֵאִישׁ שְׁנָה
21 וּמִפָּרָתִי וּכְפָרְתָם אֶת־הַבַּיִת : בְּרֹאשׁוֹן בְּאַרְבַּעַה
עָשָׂר יוֹם לַחֲדָשׁ יִהְיֶה לָכֶם הַפֶּסַח חֹג שְׁבַעַת יָמִים
22 מִצֹּת יֹאכֵל : וַעֲשֶׂה הַנָּשִׂא בַיּוֹם הַהוּא בְּעֶדּוֹ וּבְעַד
23 כָּל־עַם הָאָרֶץ פֶּר חֲטָאת : וְשַׁבַּעַת יָמִי־הַחֹג יַעֲשֶׂה
עוֹלָה לַיהוָה שְׁבַעַת פָּרִים וְשַׁבַּעַת אֵילִים תָּמִימִם
לַיּוֹם שַׁבַּעַת הַיָּמִים וְחֲטָאת שְׁעִיר עִזִּים לַיּוֹם :
24 וּמִנְחָה אֵיפָה לֶפֶר וְאֵיפָה לֶאֱיִל יַעֲשֶׂה וְשֶׁמֶן הֵינִי
25 לֶאֱיִפָה : בַּשְּׁבִיעִי בַחֲמִשָּׁה עָשָׂר יוֹם לַחֲדָשׁ בָּחֹג
יַעֲשֶׂה כָּאֵלֶּה שְׁבַעַת הַיָּמִים כַּחֲטָאת כְּעוֹלָה
מִוּ וּכְמִנְחָה וּכְשֶׁמֶן : כֹּה־אָמַר אֲדֹנָי יְהוֹה שֹׁעַר הַחֲצֵר
הַפְּנִימִית הַפְּנִי קָדִים יִהְיֶה סָגוּר שְׁשַׁת יָמִי
הַמַּעֲשֶׂה וּבַיּוֹם הַשְּׁבִיעִי יִפְתָּח וּבַיּוֹם הַחֲדָשׁ יִפְתָּח :

ings, and the drink-offerings, on the feasts, and on the new moon days, and on the sabbaths, on all the festive days of the house of Israel; he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings to make an atonement for the house of Israel.

[THE PORTUGUESE COMMENCE HERE.]

18. Thus hath said the Lord God, In the first month, on the first of the month, shalt thou take a young bullock without blemish, and make an expiation for the sanctuary.

19. And the priest shall take some of the blood of the sin-offering, and put it upon the door-post of the house, and upon the four corners of the projection of the altar, and upon the posts of the gate of the inner court. 20. And so thou shalt do on the seventh day of the month for every one

that erreth, and for him that hath sinned unawares; so shall ye atone for the house. 21. In the first month, on the fourteenth day of the month, shall ye have the passover; a

feast of seven days; unleavened bread shall be eaten. 22.

And the prince shall prepare on that day for himself and for all the people of the land a bullock for a sin-offering.

23. And on the seven days of the feast shall he prepare a burnt-offering to the Lord, seven bullocks and seven rams without blemish on every day of the seven days; and for a

sin-offering a he-goat on every day. 24. And as a meat-offering an ephah for a bullock, and an ephah for a ram

shall he prepare, and a hin of oil for each ephah. 25. In the seventh month, on the fifteenth day of the month, on the feast, shall he do the like during the seven days, both the sin-offering, as also the burnt-offering, and the meat-

offering, and the oil.—1. Thus hath said the

CHAP. XLVI. Lord God, The gate of the inner court that looketh toward the east shall remain locked the six working days; but on the sabbath day it shall be opened, and

- 2 וּבָא הַנָּשִׂיא דֶּרֶךְ אוֹלָם הַשָּׁעַר מֵחוּץ וְעָמַל עַל-
מִזְוֹנֹת הַשָּׁעַר וְעָשׂוּ הַכֹּהֲנִים אֶת-עוֹלָתוֹ וְאֶת-
שְׁלָמָיו וְהִשְׁתַּחֲוָה עַל-מִפְתָּחַן הַשָּׁעַר וַיֵּצֵא וְהַשָּׁעַר
3 לֹא-יִסָּגֵר עַד-הָעֶרֶב: וְהִשְׁתַּחֲוּוּ עַם-הָאָרֶץ פְּתַח
הַשָּׁעַר הַהוּא בִּשְׂבָתוֹת וּבְיַחֲדָשִׁים לִפְנֵי יְהוָה:
4 וְהָעֹלָה אֲשֶׁר-יִקְרֹב הַנָּשִׂיא לַיהוָה בַּיּוֹם הַשַּׁבָּת
5 יֵשֶׁה כִּבְשִׂים תְּמִימִם וְאַיִל תְּמִים: וּמִנְחָה אֵיפָה
לְאַיִל וְלִכְבָּשִׂים מִנְחָה מִתַּת יָדוֹ וְשֶׁמֶן הָיִן לְאֵיפָה:
6 וּבַיּוֹם הַחֹדֶשׁ פֶּר בֶּן-בֶּקָר תְּמִימָם וְשֵׁשֶׁת כִּבְשִׂים
7 וְאַיִל תְּמִימָם יְחִיד: וְאֵיפָה לֶפֶר וְאֵיפָה לְאַיִל יַעֲשֶׂה
מִנְחָה וְלִכְבָּשִׂים כַּאֲשֶׁר תִּשְׁגֶּה יָדוֹ וְשֶׁמֶן הָיִן
8 לְאֵיפָה: וּבָבֹא הַנָּשִׂיא דֶּרֶךְ אוֹלָם הַשָּׁעַר יָבוֹא
9 וּבְדַרְכּוֹ יֵצֵא: וּבָבֹא עַם-הָאָרֶץ לִפְנֵי יְהוָה
בְּמוֹעֲדֵי הַבָּא דֶּרֶךְ שַׁעַר צָפוֹן לְהִשְׁתַּחֲוֹת יֵצֵא
דֶּרֶךְ-שַׁעַר נֹגֵב וְהִבָּא דֶּרֶךְ-שַׁעַר נֹגֵב יֵצֵא דֶּרֶךְ-
שַׁעַר צָפוֹנָה לֹא יָשׁוּב דֶּרֶךְ הַשָּׁעַר אֲשֶׁר-בָּא כֹּו כִּי
10 נִכְחוּ יֵצְאוּ: וְהַנָּשִׂיא בְּתוֹכָם בְּבֹאֵם יָבוֹא וּבִצְאתָם
11 יֵצְאוּ: וּבַחֲגִים וּבְמוֹעֲדִים תִּהְיֶה הַמִּנְחָה אֵיפָה לֶפֶר
וְאֵיפָה לְאַיִל וְלִכְבָּשִׂים מִתַּת יָדוֹ וְשֶׁמֶן הָיִן לְאֵיפָה:

on the new-moon day it shall be opened. 2. And the prince shall enter by the way of the porch of the gate, without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering and his peace-offerings, and he shall bow himself down at the threshold of the gate, and he shall then go forth; but the gate shall not be locked until the evening. 3. And the people of the land shall bow themselves down at the door of this gate on the sabbaths and on the new moons before the LORD. 4. And the burnt-offering which the prince is to offer unto the LORD, shall be on the sabbath-day six sheep without blemish, and a ram without blemish. 5. And the meat-offering an ephah for the ram, and for the sheep a meat-offering as his hand may be able to give, and a hin of oil for every ephah. 6. And on the day of the new moon, a young bullock without blemish, and six sheep and a ram, without blemish shall they be. 7. And an ephah for a bullock, and an ephah for a ram, shall he prepare as a meat-offering, and for the sheep according as his means may reach, and a hin of oil for every ephah. 8. And when the prince doth enter, he shall go in by the way of the porch of the gate, and by the same way shall he go forth. 9. But when the people of the land come before the LORD on the solemn feasts, he that entereth in by the way of the north gate to bow himself down shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go out by the way of the north gate: he shall not return by the way of the gate whereby he came in, but by that opposite to him shall he go out. 10. And the prince—in the midst of them, when they go in, shall he go in; and when they go out, they shall go out (together). 11. And on the feasts and on the festivals shall the meat-offering be an ephah for each bullock, and an ephah for each ram, and for the sheep

- 12 וְכִי־עָשָׂה הַנָּשִׂיא נִדְבָה עוֹלָה אוֹ־שְׁלָמִים נִדְבָה
לַיהוָה וּפָתַח לוֹ אֶת־הַשַּׁעַר הַפְּנִי קָדִים וַעֲשֶׂה
אֶת־עֹלָתוֹ וְאֶת־שְׁלָמָיו כַּאֲשֶׁר יַעֲשֶׂה בְּיוֹם הַשַּׁבָּת
13 וַיֵּצֵא וְסִגַּר אֶת־הַשַּׁעַר אַחֲרֵי צֵאתוֹ : וְכָבֵשׁ בֶּן־
שָׁנָתוֹ הַתָּמִים תַּעֲשֶׂה עוֹלָה לַיהוָה בַּבֹּקֶר
14 בַּבֹּקֶר תַּעֲשֶׂה אֹתוֹ : וּמִנְחָה תַּעֲשֶׂה עָלָיו בַּבֹּקֶר
בַּבֹּקֶר שְׁשִׁית הָאִפָּה וְשֶׁמֶן שְׁלִישִׁית הַחֵיִן לָרֶם
15 אֶת־הַסֹּלֶת מִנְחָה לַיהוָה חֲקוֹת עוֹלָם תָּמִיד : וַעֲשׂוּ
אֶת־הַכֶּבֶשׂ וְאֶת־הַמִּנְחָה וְאֶת־הַשֶּׁמֶן בַּבֹּקֶר בַּבֹּקֶר
16 עוֹלֹת תָּמִיד : ע"כ לספרדים כֹּה־אָמַר אֲדֹנָי יְהוִה כִּי־
יִתֵּן הַנָּשִׂיא מִתְּנָה לְאִישׁ מִבְּנָיו נִחְלָתוֹ הִיא לְבָנָיו
17 תִּהְיֶה אֲחֻזָּתָם הִיא בְּנִחְלָה : וְכִי־יִתֵּן מִתְּנָה
מִנְחָלָתוֹ לְאַחֵר מֵעַבְדָּיו וְהָיְתָה לוֹ עַד־שְׁנַת
הַדְּרוֹר וְשָׁבַת לְנָשִׂיא אֶן נִחְלָתוֹ בָּנָיו לָהֶם
18 תִּהְיֶה : וְלֹא־יָקַח הַנָּשִׂיא מִנְחָלַת הָעָם
לְהוֹנִתָם מֵאַחֲזָתָם מֵאַחֲזָתוֹ יִנְחַל אֶת־בָּנָיו
לְמַעַן אֲשֶׁר לֹא־יַפְּצוּ עָמִי אִישׁ מֵאַחֲזָתוֹ :

* יעשו קרי

as his hand may be able to give, and a hin of oil for every ephah. 12. And when the prince doth prepare as a voluntary gift a burnt-offering or a peace-offering as a voluntary gift unto the LORD, then shall be opened for him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offering, as he doth on the sabbath-day; and he shall go out; and he shall shut the gate after his going out. 13. And a sheep of the first year without blemish shalt thou prepare as a burnt-offering every day unto the LORD; morning by morning shalt thou prepare it. 14. And a meat-offering shalt thou prepare with it morning by morning, the sixth of an ephah, and the third of a hin of oil, to mingle with the fine flour; a meat-offering unto the LORD, as perpetual ordinances for ever. 15. Thus shall they prepare the sheep, and the meat-offering, and the oil, morning by morning, as a continual burnt-offering.

[THE PORTUGUESE STOP HERE.]

16. Thus hath said the Lord God, If the prince give a gift unto any of his sons, it is his property, it shall belong to his sons; it shall be their possession as their property. 17. But if he give a gift of his property to one of his servants, then it shall remain his to the year of freedom, when it shall return to the prince; but his property (given to) his sons shall remain theirs. 18. But the prince shall not take from the inheritance of the people, to wrong them out of their possession; out of his own possession can he give an inheritance to his sons; in order that not one of my people be separated from his possession.

הפטרת שבת הגדול

קבה

ובק"ק פפ"ר אין מפטירין וערבה רק אם חל בע"פ ובזולתו מפטירין כשל פרשה

בתרי עשר במלאכי סימן ג'

- 4 וְעֵרְבָה לַיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַם בַּיָּמִי עוֹלָם
- 5 וּבָשָׁנִים קִדְמֹנוֹת: וְקִרְבֹּתִי אֲלֵיכֶם לְמִשְׁפַּטֹּ
- וְדִינֵיתִי עַד מְמַחֵר בְּמִכְשָׁפִים וּבְמַגֵּפִים
- וּבְנִשְׁבָּעִים לְשֹׁקֵר וּבְעֹשֵׂי שְׁכַר-שְׂכִיר אֶלְמָנָה
- וַיְתוֹם וּמַטִּי-גֵר וְלֹא יֵרְאוּנִי אָמַר יְהוָה צְבָאוֹת:
- 6 כִּי אֲנִי יְהוָה לֹא שֹׁנֵאתִי וְאַתֶּם בְּנִי-יַעֲקֹב לֹא
- 7 כְּלִיתֶם: לְמִימֵי אֲבוֹתֵיכֶם סִרְתֶּם מִחֻקִּי וְלֹא
- שְׁמַרְתֶּם שׁוּבוּ אֵלַי וְאֲשׁוּבָה אֲלֵיכֶם אָמַר יְהוָה
- 8 צְבָאוֹת וְאָמַרְתֶּם בְּמָה נָשׁוּב: הִיקָבַע אָדָם אֱלֹהִים
- כִּי אַתֶּם קֹבְעִים אֹתִי וְאָמַרְתֶּם בְּמָה קֹבְעֵנוּהָ
- 9 הַמַּעֲשֵׂה וְהַתְרוּמָה: בְּמֵאֲרָה אַתֶּם גִּזְרִים וְאֹתִי
- 10 אַתֶּם קֹבְעִים הַגּוֹי בָּלוּ: הִבִּיאוּ אֶת-כָּל-הַמַּעֲשֵׂה
- אֶל-בֵּית הָאוֹזֵר וְהִי טֶרֶף בְּבֵיתִי וּבְחֻנּוֹנִי נָא בִזְאוֹת
- אָמַר יְהוָה צְבָאוֹת אִם-לֹא אֶפְתַּח לָכֶם אֶת אֲרָבוֹת
- 11 הַשָּׁמַיִם וְהִרִיקֹתִי לָכֶם בָּרֶגֶה עַד-בְּלִי-דֵי: וְגַעַרְתִּי
- לָכֶם בָּאֵכֶל וְלֹא-יִשְׁחִית לָכֶם אֶת-פְּרִי הָאֲדָמָה
- וְלֹא-יִשְׁבֹּל לָכֶם הַגֶּפֶן בִּשְׁזָה אָמַר יְהוָה צְבָאוֹת:
- 12 וְאֲשָׁרוּ אֶתְכֶם כָּל-הַגּוֹיִם כִּי-תִהְיֶה אַתֶּם אֶרֶץ חֶפֶץ
- 13 אָמַר יְהוָה צְבָאוֹת: חֲזֹקוּ עָלַי דְּבָרֵיכֶם אָמַר יְהוָה

HAPHTORAH OF SABBATH HAGGADOLE.

[THE GERMANS SAY THIS ONLY ON PASSOVER EVE]

MALACHI iii. 4.

4. And the offering of Judah and Jerusalem shall be pleasant unto the LORD, as in the days of old, and as in former years. 5. And I will come near against you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that withhold the wages of the hireling, (oppress) the widow, and the fatherless, and that do injustice to the stranger, and fear not me, saith the LORD of hosts. 6. For I the LORD,—I have not changed; and ye sons of Jacob, ye are not consumed.—7. From the days of your fathers did ye depart from my ordinances, and did not keep them; return unto me, and I will return unto you, saith the LORD of hosts; but ye say, Wherein shall we return? 8. Should a man rob God; as ye do rob me? But ye say, Wherein have we robbed thee? In tithes and in heave-offerings. 9. With the curse are ye cursed, and yet me do ye rob; O—entire people! 10. Bring ye all the tithes into the storehouse, that there may be provision in my house, and prove me but herewith, saith the LORD of hosts, if I will not open for you the windows of heaven, and pour out for you a blessing, until it be more than enough. 11. And I will rebuke for you the devourer, and he shall not destroy for you the fruit of the ground; and the vine shall not cast its fruit for you before the time in the field, saith the LORD of hosts. 12. And all the nations shall call you blessed; for ye shall be a land of delight, saith the LORD of hosts. 13. Your words are become too strong against me, saith the LORD; but ye say,

- 14 וַאֲמַרְתֶּם מִה־נִּדְבָרְנוּ עָלֶיךָ : אָמַרְתֶּם שְׂוֹא עֶבֶד
אֱלֹהִים וּמִה־כָּצַע כִּי שִׁמְרָנוּ מִשְׁמֶרֶתוֹ וְכִי הִלְכָנוּ
15 קִרְבָּנִית מִפָּנֵי יְהוָה צְבָאוֹת : וְעַתָּה אֲנַחְנוּ
מֵאֲשֵׁרִים וָדִים גַּם־נִבְנוּ עֲשֵׂי רָשָׁעָה גַם בָּחֲנוּ
16 אֱלֹהִים וַיִּמָּלְטוּ : אִזּוּ נִדְבָרוּ יִרְאֵי יְהוָה אִישׁ אִישׁ אֶל־
רַעְהוּ וַיִּקְשֹׁב יְהוָה וַיִּשְׁמַע וַיִּכְתֹּב סֵפֶר זִכְרוֹן לִפְנֵי
17 לִירְאֵי יְהוָה וּלְחֹשְׁבֵי שָׁמוֹ : וַהֲיֹו לִי אֲמַר יְהוָה
צְבָאוֹת לַיּוֹם אֲשֶׁר אֲנִי עֹשֶׂה סִגְלָה וְחִמְלָתִי
עֲלֵיהֶם כְּאֲשֶׁר יַחְמֹל אִישׁ עַל־כֵּנוּ הָעֶבֶד אֲרָנוּ :
18 וְשִׁבְתֶּם וִירְאִיתֶם בֵּין צְדִיק לְרָשָׁע בֵּין עֶבֶד אֱלֹהִים
19 לְאֲשֶׁר לֹא עָבָדוּ : כִּי הִנֵּה הַיּוֹם כָּאֵל בְּעֵר כְּתָנוֹר
וַהֲיֹו כָל־זֹדִים וְכָל־עֹשֶׂה רָשָׁעָה קָשׁ וְלֹהֵט אַתֶּם
הַיּוֹם הַכֹּא אֲמַר יְהוָה צְבָאוֹת אֲשֶׁר לֹא־יַעֲזֹב לָהֶם
20 שָׂרֵשׁ וְעֵנָף : וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שְׁמִשׁ צִדְקָה
וּמִרְפָּא בְּכִנְפֶיהָ וַיִּצְאֲתֶם וּפִשְׁתֶּם בְּעֵגְלִי מִרְבֵּק :
21 וְעִסְוֹתֶם רָשָׁעִים כִּי־יִהְיוּ אַפֵּר תַּחַת כַּפּוֹת רַגְלֵיכֶם
22 בַּיּוֹם אֲשֶׁר־אֲנִי עֹשֶׂה אֲמַר יְהוָה צְבָאוֹת : זָכְרוּ
וּתְזַכְּרוּ מִשֶּׁה עָבָדִי אֲשֶׁר צִוִּיתִי אוֹרָנוּ בְּחֵרֵב עַל־
23 כָּל־יִשְׂרָאֵל חֲקִים וּמִשְׁפָּטִים : הִנֵּה אֲנִי שֹׁלֵחַ
לָכֶם אֶת אֱלֹהֵי הַנְּבִיא לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל
24 וְהַנּוֹרָא : וְהָשִׁיב לִב־אֲבוֹתַי עַל־בְּנֵים וְלֵב בְּנֵים

What have we spoken against thee? 14. Ye have said, It is vain to serve God: and what profit is it that we have kept his charge, and that we have walked contritely before the LORD of hosts? 15. And now we call the presumptuous happy; yea, built up are those that work wickedness; yea, they have tempted God and are suffered to escape. 16. Then conversed they that fear the LORD one with the other: and the LORD listened and heard it, and there was written a book of remembrance before him for those who fear the LORD, and for those who respect his name. 17. And they shall be mine, saith the LORD of hosts, on that day which I create as a special treasure; and I will spare them, as a man spareth his son that serveth him. 18. And ye shall return, and see the difference between the righteous and the wicked, between him that serveth God and him that hath not served him. 19. For, behold, the day is coming, that shall burn as an oven; and all the presumptuous, yea, and all who practise wickedness shall be stubble: and the day that is coming shall burn them up, saith the LORD of hosts, so that it will not leave them root or branch. 20. But then shall rise unto you that fear my name the sun of righteousness with healing in his wings; and ye will go forth, and grow fat as calves of the stall. 21. And ye will tread down the wicked; for they shall be ashes under the soles of your feet, on the day that I create, saith the LORD of hosts.—22. Remember ye the law of Moses my servant, whom I commanded on Horeb for all Israel, statutes and ordinances. 23. Behold, I send unto you Elijah the prophet before the coming of the day of the LORD, the great and the dreadful. 24. And he shall turn the heart of the fathers to the children, and the heart of the children to

על-אבותם פן-אבוא והכירתי את-הארץ חרם :
הנה אנכי שלח לכם את אליה הנביא לפני בוא
יום יהוה הגדול והנורא :

מפטיר לשבת ראש חדרש

קריאה למפטיר בשבת ר"ח

- 9 וביום השבת שני-כבשים בני-שנה תמימם
ושני עשרנים סלת מנחה בלולה בשמן ונסכו :
10 עלת שבת בשבתו על-עלת התמיד ונסקה :
11 ובראשי חדשיכם תקריבו עליה ליהוה פרים בני-
בקר שנים ואיל אחד כבשים בני-שנה שבעה
12 תמימם : ושלשה עשרנים סלת מנחה בלולה
בשמן לפר האחד ושני עשרנים סלת מנחה
13 בלולה בשמן לאיל האחד : ועשן עשון סלת
מנחה בלולה בשמן לכבש האחד עליה ביח ניחח
14 אשה ליהוה : ונסביהם חצי ההין יהיה לפר ושלישת
ההין לאיל ורביעת ההין לכבש יין זאת עלת
15 חרש בחרשו לחדשי השנה : ושעיר עזים אחד
לחטאת ליהוה על-עלת התמיד יעשה ונסכו :

their fathers, lest I come and smite the earth with a curse. 25. Behold, I send unto you Elijah the prophet before the coming of the day of the LORD, the great and the dreadful.

READING OF THE LAW FOR THE MAPHTERE ON SABBATH ROSH CHODESH.

NUMBERS xxviii. 9.

9. And on the sabbath day two lambs of the first year without blemish, and two tenth-parts of fine flour for a meat-offering, mingled with oil, and the drink-offering thereof. 10. This is the burnt-offering of every sabbath, beside the continual burnt-offering, and its drink-offering.

11. And on the beginnings of your months ye shall offer a burnt-offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without blemish. 12. And three tenth-parts of fine flour for a meat-offering, mingled with oil, for one bullock; and two tenth-parts of fine flour for a meat-offering, mingled with oil, for one ram; 13. And a tenth-part of fine flour mingled with oil for a meat-offering for every lamb; as a burnt-offering of sweet savour, a sacrifice made by fire unto the LORD. 14. And their drink-offerings shall be half a hin of wine for the bullock, and the third-part of a hin for the ram, and a fourth-part of a hin for the lamb: this is the burnt-offering of every month throughout the months of the year. 15. And one young kid for a sin-offering unto the LORD shall be offered, beside the continual burnt-offering, with his drink-offering.

קכח הפטרת שבת ראש חדש

בישיעה סימן ס"ו

- 1 כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֶדְם רַגְלִי
אֵי-יָנָה בַּיִת אֲשֶׁר תִּבְנוּ-לִי וְאֵי-יָנָה מְקוֹם מִנוּחַתִּי׃
- 2 וְאֵת-כָּל-אֱלֹהֵי יָדֵי עֲשָׂתָה וַיְהִיו כָּל-אֱלֹהֵי נְאֻם-
יְהוָה וְאֶל-יָנָה אֶפִּיט אֶל-עֲנִי וּנְכַה-רוּחַ וְחָרָה עַל-
- 3 דְּבָרִי׃ שׁוּחַט הַיָּשׁוּר מִכַּה-אִישׁ זֹכֶכַּת הַשֹּׁה עוֹרָף
כָּלֵב מַעֲלָה מִנְחָר דַּם-חַוִּיר מִזְכִּיר לִבְנָה מִבְּרָךְ
אֲזֶן גַּם-הִמָּה בָּחָרוּ בְּדַרְכֵיהֶם וּבִשְׁקוּצֵיהֶם נִפְשָׁם
- 4 חִפְצָה׃ גַּם-אֲנִי אֶבְחַר בְּתַעֲלָלֵיהֶם וּמִגִּוְרָתָם
אֶבְיֹא לָהֶם יַעַן קָרָאתִי וְאֵין עֲוֹנָה דְּבָרְתִי וְלֹא
שָׁמְעוּ וַיַּעֲשׂוּ הַרְעָה בְּעֵינֵי וּבְאֲשֶׁר לֹא-חִפְצָתִי
- 5 בָּחָרוּ׃ שָׁמְעוּ דְּבַר-יְהוָה הַחֲרָדִים אֶל-דְּבָרוֹ אָמְרוּ
אֶחָיְכֶם שְׁנֵאִיכֶם מְנַדִּיכֶם לְמַעַן שָׁמִי יִכְבֵּד יְהוָה
וְנִרְאֶה בְּשִׁמְחַתְכֶם וְהֵם יִבְשׁוּ׃ קוֹל שְׁאוֹן מַעִיר
- 6 קוֹל מְהִיבֵל קוֹל יְהוָה מִשְׁלֵם גָּמוּל לְאֵיבָיו׃ בְּטָרִם
תְּחִיל יִלְדָה בְּטָרִם יָבֹוא חֶבֶל לָהּ וְהַמְלִיטָה זָכָר׃
- 7 מִי-שָׁמַע בְּזֹאת מִי רָאָה בְּאֵלָה הַיּוֹחַל אֶרֶץ בְּנוֹם
אַחֲרֵי אִם-יִגְלַד גּוֹי פֶּעַם אַחֲרֵי כִי-יִחַלָה גַּם-יִלְדָה
- 8 צִיּוֹן אֶת-בְּנֵיהָ׃ הַיָּמִי אֲשֶׁבִּיר וְלֹא אוּלִיד יֹאמַר
יְהוָה אִם-יָמִי הַמוּלִיד וְעַצְרָתִי אָמַר אֵלֶיהָ׃
- 9 שָׁמְחוּ אֶת-יְרוּשָׁלַם וְגִילוּ כֹה כָל-אֲהֻבֶיהָ שִׁישׁוּ

HAPHTORAH OF SABBATH ROSH CHODESH.

When the new moon is on Sabbath, they say generally the following Haphtorah from ISAIAH LXVI.

CHAP. LXVI. 1. Thus saith the LORD, The heaven is my throne, and the earth is my footstool; where is a house that ye can build unto me? and where is the place of my rest? 2. For all these things hath my hand made, and all these things came into being, saith the LORD; but upon such one will I look, to the poor and to him who is of a contrite spirit, and trembling at my word. 3. He that killeth the ox slays a man; he that sacrificeth a lamb, breaks the neck of a dog; he that offereth an oblation, offereth swine's blood; he that burneth incense, blesseth an idol; yea, have they chosen their own ways, and their soul doth delight in their abominations. 4. So I also will choose their delusions, and what they fear will I bring upon them; because I called, and none did answer; I spoke, and they did not hear; and they did what is evil in my eyes, and chose that in which I delighted not. 5. Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for the sake of my name, said, Let the LORD be glorified; but he shall appear to your joy, and they shall be ashamed. 6. A voice of tumult from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies. 7. Before she travailed she brought forth; before her pain came, she was delivered of a man child. 8. Who hath heard the like? who hath seen such things? Shall a land be made to travail in one day? or shall a nation be born at once? that Zion hath travailed, also brought forth her children? 9. Shall I bring to the birth, and not cause to bring forth? saith the LORD; shall I who cause to bring forth, now shut

קבט הפטרת שבת ראש חדש

- 11 אֲתָהּ מְשֹׁשׁ כָּל־הַמִּתְאַבְּלִים עָלֶיהָ: לִמְעַן תִּינָקוּ
וּשְׁבַעְתֶּם מִשֹּׁד תִּנְחַמְיָהּ לִמְעַן תִּמְצְאוּ וְהִתְעַנְּגֶתֶם
12 מִזֵּז כְּבוֹדָהּ: כִּי־כֹה אָמַר יְהוָה הִנְנִי נֹטֶה־אֶלֶיהָ
כְּנֹהַר שָׁלוֹם וּכְנֹחַל שׁוֹטֵף בְּכוֹד גּוֹיִם וַיִּנְקֶתֶם עַל־
13 צֶדֶק תִּנְשְׂאוּ וְעַל־בְּרָכִים תִּשְׁעֲשְׁעוּ: כֹּאִישׁ אֲשֶׁר
אָמַר הִתְנַחֲמָנוּ בֵּן אֲנֹכִי אֲנַחֲמָכֶם וּבִירוּשָׁלַם
14 תִּנְחַמּוּ: וּרְאִיתֶם וּשְׂשׁ לַבָּכִים וְעֲצָמוֹתֵיכֶם בְּדֹשׁ
תִּפְרָחְנָה וְנוֹדַעַה יִד־יְהוָה אֶת־עַבְדּוֹ וְזַעַם אֶת־
15 אֹיְבָיו: כִּי־הִנֵּה יְהוָה כָּאִשׁ יָבֹוא וּבְסוּפָהּ מִרְכָּבָתוֹ
16 לְהֵשִׁיב בַּחֲמָל אָפּוֹ וּנְעִרְתּוֹ בְּלֶהֱבִי־אֵשׁ: כִּי
כָאִשׁ יְהוָה נִשְׁפָּט וּבְחֶרֶפוֹ אֶת־כָּל־בָּשָׂר וּרְבוּ
17 חֲלָלֵי יְהוָה: הַמִּתְקַדְּשִׁים וְהַמְטַהֲרִים אֶל־הַנְּנוּת
אַחֵר אַחֲרֵי בְרִיתֶךָ אֲכָלִי בָשָׂר הַחַיִּזִּיר וְהַשֶּׁקֶץ
18 וְהָעֶבֶר יַחֲדוּ יִסְפוּ נֶאֱס־יְהוָה: וְאֲנֹכִי מַעֲשִׂיהֶם
וּמַחֲשַׁבְתֵּיהֶם בָּאָה לִקְבֹץ אֶת־כָּל־הַגּוֹיִם וְהַלְשִׁנּוֹת
19 וּבָאוּ וּרְאוּ אֶת־כְּבוֹדִי: וְשִׁמְתִּי בָהֶם אוֹת וּשְׁלַחְתִּי
מֵהֶם פְּלִיטִים אֶל־הַגּוֹיִם תִּרְשִׁישׁ פּוֹל וְלוֹד מִשְׁכִּי
קִשְׁתׁ תִּגְבֹּל וַיּוֹן הָאֵיִם הָרַחֲקִים אֲשֶׁר לֹא־שָׁמְעוּ
אֶת־שְׁמִיעִי וְלֹא־רָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ אֶת־כְּבוֹדִי
20 בַּגּוֹיִם: וְהִבִּיאוּ אֶת־כָּל־אֲחֵיכֶם מְכַל־הַגּוֹיִם וּ
מִנְחָה לִיהוָה בְּסוּסִים וּבָרָכָב וּבַצִּבִּים וּבַפָּרָדִים

* אחת קרי

the womb? saith thy God. 10. Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice with her for joy, all ye that mourn for her. 11. That ye may suck, and be satisfied with the breast of her consolations; that ye may milk out, and be delighted with the abundance of her glory. 12. For thus saith the LORD, Behold, I will extend to her peace like a river, and the glory of the nations like a flowing stream, that ye may suck; upon the arm shall ye be borne, and upon knees shall ye be dandled. 13. As one whom his mother comforteth, so will I comfort you; yea in Jerusalem shall ye be comforted. 14. And ye shall see this, your heart shall rejoice, and your bones like an herb shall flourish: and known will be the hand of the LORD toward his servants, and he will be indignant toward his enemies. 15. For, behold, the LORD will come with fire, and his chariots are like the whirlwind, to send forth his anger with fury, and his rebuke with flames of fire. 16. For by fire will the LORD plead, and by his sword with all flesh: and many shall be the slain of the LORD. 17. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, they who eat swine's flesh, and the abomination, and the mouse, together shall they be consumed, saith the LORD. 18. And I, because of their works and their thoughts, will let it come to pass to gather all the nations and tongues; and they shall come, and see my glory. 19. And I will set a sign among them, and I will send from them those that escape unto the nations, Tarshish, Pul, and Lud, that draw the bow, Tubal, and Yavan, the isles afar off, that have not heard my fame, and have not seen my glory; and they shall proclaim my glory among the nations. 20. And they shall bring all your brethren out of all nations as an offering unto the LORD, upon horses, and in chariots, and in litters, and upon

קל הפטרה לערב ר"ח שחל בשבת

ובברכרות על הר קדש ירושלם אמר יהוה
באשר יביאו בני ישראל את-המנחה בכלי טהור
21 בית יהוה : וגם-מהם אקח לכהנים ללויים אמר
22 יהוה : כי באשר השמים והארץ
החדשה אשר אני עשה עמרים לפני נאס-יהוה
23 בן-יעמר זרעכם ושמכם : והיה מדי-חדש בחדשו
ומדי שבת בשבתו יבוא כל-בשר להשתחנות
24 לפני אמר יהוה : ויצאו וראו בפגרי האנשים
הפושעים כי תולערתם לא תמות ואשם לא
תכבה והיו דראון לכל-בשר :

והיה מדי חדש בחדשו וגו' עד לפני אמר יהוה*

* ואם הוא מחר חדש הספרדים מוסיפין הפסוק הראשון והאחרון
של הפטרת מ"ח דבסמוך :

הפטרה לערב ר"ח שחל בשבת

בשמואל א' סימן כ'

18 ויאמר-לו יהונתן מחר חדש ונפקדת כי יפקד
19 מושבך : ושלשה הנהר מאד ובאת אל-המקום
אשר-נסתרת שם ביום המעשה וישבת אצל
20 האבן האל : ואני שלשת החצים צדה אורה
21 לשלח-לי למטה : והנה אשלח את-הנער לך
מצא את-החצים אם-אמר אמר לנער הנה
החצים ממך והנה קחנו ונבאה בי-שלוש לך ואין

mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. 21. And of them^a also will I take for priests and for Levites, saith the LORD. 22. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall remain your seed and your name. 23. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to prostrate themselves before me, saith the LORD. 24. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh. [Repeat verse 23.]

[WHEN THE FIRST DAY IS ALSO NEW-MOON DAY, THE PORTUGUESE JEWS ADD THE VERSES 18 AND 42 OF CHAP. XX. OF 1 SAMUEL.]

HAPHTORAH OF MACHAR CHODESH.

When the first day of the moon is on the first day of the week, the following Haphtorah is read from 1 SAMUEL XX. 18.

18. Then Jonathan said to David, To-morrow is the new moon; and thou wilt be missed, because thy seat will be left empty. 19. And when thou hast stayed till the third day, then thou shalt go down greatly, and come to the place where thou didst hide thyself on the work day, and shalt remain by the stone Ezel. 20. And I will shoot three arrows on the side thereof, as though I shot at a mark. 21. And, behold, I will send a lad, saying, Go, find out the arrows; if I expressly say unto the lad, Behold, the arrows are on this side of thee, then take him and come; for there

^a "From the nations that bring, and the Israelites that are brought, will I take those again who are priests and Levites, but who are now

- 22 דָּבַר חִי־יְהוָה : וְאִם־כֵּה אִמַּר לְעֹלָם הִנֵּה הַחַצִּיצִים
- 23 מִמֶּנָּה וְהִלָּאָה לָךְ כִּי שִׁלַּחָהּ יְהוָה : וְהִדְבֵּר אֲשֶׁר
- דִּבַּרְנוּ אָנֹכִי וְאַתָּה הִנֵּה יְהוָה בֵּינִי וּבֵינָה עַד־עוֹלָם :
- 24 וַיִּסְתֵּר דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב הַמֶּלֶךְ עַל־
- 25 הַלֶּחֶם לֶאֱכֹל : וַיֵּשֶׁב הַמֶּלֶךְ עַל־מוֹשָׁבוֹ כַּפַּעַם ו
- בַּפַּעַם אֶל־מוֹשֵׁב הַקִּיר וַיִּקֶּם יְהוֹנָתָן וַיֵּשֶׁב אֲבִנָּר
- 26 מִצֵּד שְׂאוּל וַיִּפְקֹד מְקוֹם דָּוִד : וְלֹא־דִבֶּר שְׂאוּל
- מֵאוּמָה בָּיִת הַהוּא כִּי אָמַר מִקְרָה הוּא בְּלִיתִי
- 27 טְהוֹר הוּא כִּי־לֹא טְהוֹר : וַיְהִי מִמַּחֲרַת הַחֹדֶשׁ
- הַשְּׁנִי וַיִּפְקֹד מְקוֹם דָּוִד וַיֹּאמֶר שְׂאוּל אֶל־יְהוֹנָתָן
- כִּנּוּ מִדּוֹעַ לֹא־בָא בֶן־יִשָּׁי גַם־הַתְּמוּל גַּם־הַיּוֹם אֶל־
- 28 הַלֶּחֶם : וַיַּעַן יְהוֹנָתָן אֶת־שְׂאוּל נִשְׂאֵל נִשְׂאֵל דָּוִד
- 29 מֵעַמָּרִי עַד־בֵּית לָחֶם : וַיֹּאמֶר שִׁלַּחְנִי נָא כִּי זָבַחַ
- מִשְׁפָּחָה לָנוּ בַּעִיר וְהוּא צֹנֶה־לִּי אֲחִי וְעֵתָה אִם־
- מִצָּאֲתִי חֵן בְּעֵינֶיךָ אִמְלֹטָה נָא וְאַרְאֶה אֶת־אֲחִי
- 30 עַל־כֵּן לֹא־בָא אֶל־שִׁלְחַן הַמֶּלֶךְ : וַיַּחֲרֵאֵף שְׂאוּל
- בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בֶּן־גִּיעוֹת הַפִּרְדּוֹת הֲלֹא יָדַעְתִּי
- כִּי־בָחַר אֶתְּחֵל לְבֶן־יִשָּׁי לְבָשְׂתָךְ וּלְבָשְׂתִּי עֲרֹנָת
- 31 אִמִּי : כִּי כָל־הַיָּמִים אֲשֶׁר בֶּן־יִשָּׁי חַי עַל־הָאָדָמָה
- לֹא תִכּוֹן אֶתָּה וּמִלְכוּתְךָ וְעֵתָה שִׁלַּח וְקַח אֹתוֹ

is peace to thee, and no danger; as the LORD liveth. 22. But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way, for the LORD hath sent thee away. 23. And touching the matter which thou and I have spoken of, behold, the LORD is between me and thee for ever. 24. So David hid himself in the field: and when the new moon was come, the king set himself down to eat meat. 25. And the king sat upon his seat, as at other times, upon a seat by the wall; and when Jonathan arose, Abner seated himself by the side of Shaül, and David's place was left empty. 26. Nevertheless Shaül spoke not the least on that day; for he thought, Something hath befallen him, he is not clean; because he hath not yet purified himself.^a 27. And it came to pass on the morrow, the second day of the new moon, that David's place was left empty: and Shaül said unto Jonathan his son, Wherefore came not the son of Jesse, neither yesterday, nor to-day, to the meat? 28. And Jonathan answered Shaül, David earnestly asked leave of me to go to Beth-lechem: 29. And he said, Let me go, I pray thee; for we have a family sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thy eyes, let me get away, I pray thee, and see my brothers, therefore hath he not come unto the king's table. 30. And the anger of Shaül was kindled against Jonathan, and he said unto him, Thou son of perverseness and rebellion, do I not know that thou hast chosen the son of Jesse to thy own shame, and unto the shame of thy mother's nakedness? 31. For as long as the son of Jesse liveth upon the ground, thou wilt not have any permanence with thy kingdom, wherefore now send

mingled up with the nations through compulsion, and they shall serve before me."—RASHI.

^a RASHI.

קלב הפטרת מחר חרש

- 32 אֵלַי כִּי בֶן-מָוֶת הוּא׃ וַיַּעַן יְהוֹנָתָן אֶת-שָׂאוֹל אָבִיו
- 33 וַיֹּאמֶר אֵלָיו לָמָּה יוֹמַת מָה עָשָׂה׃ וַיֹּטֵל שָׂאוֹל
- אֶת-הַחֲנִית עָלָיו לְהַכּוֹתוֹ וַיַּדַּע יְהוֹנָתָן כִּי-כָלָה
- 34 הִיא מֵעַם אָבִיו לְהַמִּית אֶת-דָּוִד׃ וַיָּקָם יְהוֹנָתָן
- מֵעַם הַיִּשְׁלָחַן בַּחֲרִי-אֶפֶף וְלֹא-אָכַל בְּיוֹם-הַחֲדָשׁ
- 35 הַשְּׁנִי לַחֶם כִּי נִעְצַב אֶל-דָּוִד כִּי הִכְלָמוּ אָבִיו׃ וַיְהִי
- בְּכֹקֶר וַיֵּצֵא יְהוֹנָתָן הַשָּׂדֶה לְמוֹעֵד דָּוִד וַנֶּעַר קָטָן
- 36 עִמּוֹ׃ וַיֹּאמֶר לְנַעֲרוֹ רֵץ מִצֵּא-נֶאֱלָא אֶת-הַחֲצִיצִי
- בְּאִשֶּׁר אֲנֹכִי מוֹרֶה הַנֶּעַר רֵץ וְהוֹאֲרֶה הַחֲצִי
- 37 לְהַעֲבֹרוֹ׃ וַיָּבֹא הַנֶּעַר עַד-מְקוֹם הַחֲצִי אֲשֶׁר יָרָה
- יְהוֹנָתָן וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנֶּעַר וַיֹּאמֶר הֲלוֹא
- 38 הַחֲצִי מִמָּה וְהִלָּאָה׃ וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנֶּעַר
- מִהֲרָה חוֹשָׁה אֶל-הַתַּעֲמֹד וַיִּלְקֹט גֶּעַר יְהוֹנָתָן אֶת-
- 39 הַחֲצִי וַיָּבֹא אֶל-אֲדָנָיו׃ וְהַנֶּעַר לֹא-יָדַע מֵאֻמְרָה
- 40 אֶךְ יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת-הַדָּבָר׃ וַיֵּתֶן יְהוֹנָתָן
- אֶת-כָּלֹו אֶל-הַנֶּעַר אֲשֶׁר-לוֹ וַיֹּאמֶר לוֹ לֶךְ הִבֵּי
- 41 הָעֵיר׃ הַנֶּעַר בָּא וְדָוִד קָם מֵאֵצֶל הַחֲנֹב וַיִּפֹּל
- לְאַפּוֹ אֶרֶצָה וַיִּשְׁתַּחוּ שְׁלֹשׁ פַּעַמִּים וַיִּשְׁקֻוּ אִישׁ
- אֶת-רֵעֵהוּ וַיִּכְבּוּ אִישׁ אֶת-רֵעֵהוּ עַד-דָּוִד הַגָּדִיל׃
- 42 וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֶךְ לְשָׁלוֹם אֲשֶׁר נִשְׁבַּעְנוּ
- שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה יִהְיֶה׃
- בֵּינִי וּבֵינְךָ וּבֵין זֶרְעִי וּבֵין זֶרְעֶךָ עַד-עוֹלָם׃

* החצצים קרי

and fetch him unto me, for he^a shall surely die. 32. And Jonathan answered Shaül his father, and said unto him, Wherefore shall he be slain? what hath he done? 33. And Shaül cast his javelin at him to smite him: whereby Jonathan knew that it was determined by his father to slay David. 34. And Jonathan arose from the table in fierce anger, and did eat no meat the second day of the new moon; for he was grieved for David, because his father had done him shame. 35. And it came to pass in the morning, that Jonathan went out into the field to the place appointed with David, and a little lad was with him. 36. And he said unto his lad, Run, find out now the arrows which I shoot; and the lad ran, and he shot an arrow beyond him. 37. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? 38. And Jonathan cried after the lad, Make speed, haste, stay not; and Jonathan's lad gathered up the arrows, and came to his master. 39. But the lad knew not the least; only Jonathan and David knew the matter. 40. And Jonathan gave his weapons unto his lad, and said unto him, Go, carry them to the city. 41. And as soon as the lad was gone, David arose from the south side of the stone, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded. 42. And Jonathan said to David, Go in peace; what we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever (shall be kept).

^a HEB. "He is a son of death."

א ס ת ר

- 1 וַיְהִי בַיָּמִי אֲחִישֹׁרוֹשׁ הָיָא אֲחִישֹׁרוֹשׁ הַמֶּלֶךְ
מִתְּדוֹ וְעַד-כּוֹשׁ שִׁבְעָה וְעֶשְׂרִים וּמֵאָה מְדִינָה:
- 2 בַּיָּמִים הָהֵם כָּשֶׁבֶת הַמֶּלֶךְ אֲחִישֹׁרוֹשׁ עַל כֶּסֶף
3 מַלְכוּתוֹ אֲשֶׁר בְּשׁוֹשַׁן הַבִּירָה: בִּשְׁנַת שְׁלוֹשׁ לְמָלְכוֹ
עָשָׂה מִשְׁתָּה לְכָל-שָׂרָיו וְעַבְדָּיו חֵיל וּפָרָס וּמְדֵי
4 הַפְּרָתָמִים וְשָׂרֵי הַמְּדִינֹת לִפְנָיו: בְּהִרְאֹתוֹ אֶת-עֶשֶׂר
כְּבוֹד מַלְכוּתוֹ וְאֶת-יָקָר תַּפְאָרְתָּהּ גְּדוֹלָתוֹ יָמִים רַבִּים
5 שְׁמוֹנִים וּמֵאָת יוֹם: וּבְמָלְאוֹת הַיָּמִים הָאֵלֶּה עָשָׂה
הַמֶּלֶךְ לְכָל-הָעַם הַנִּמְצָאִים בְּשׁוֹשַׁן הַבִּירָה לְמַגְדוֹל
וְעַד-קֶטֶן מִשְׁתָּה שִׁבְעַת יָמִים בַּחֲצֹר גִּנָּת בֵּיתֵן הַמֶּלֶךְ:
6 חָנוּר וּכְרָפָס וְהַזְכָּלֹת אַחֲזוּ בַחֲבִלֵי-בִין וְאַרְגָּמָן עַל-
גְּלִילֵי כֶסֶף וְעַמּוּדֵי שֶׁשׁ מַטּוֹת וְזָהָב וְכֶסֶף עַל רֹצֶפֶת
7 בַּהֲטֹוֹשׁ וְדָר וְסַחֲרָת: וְהַשְׁקוֹת בְּכָלִי זָהָב וּכְלִים
8 מְבֹלִים שׁוֹנִים וַיִּין מַלְכוּת רַב כִּיד הַמֶּלֶךְ: וְהַשְׁתִּיָּה בְּדָת
אֵין אִגָּם כִּי-בֶן וְיֶסֶד הַמֶּלֶךְ עַל כָּל-רַב בֵּיתוֹ לַעֲשׂוֹת
9 כְּרָצוֹן אִישׁ-וְאִישׁ: גַּם וְשִׁתִּי הַמַּלְכָּה
עָשָׂתָה מִשְׁתָּה נָשִׁים בֵּית הַמַּלְכוּת אֲשֶׁר לְמֶלֶךְ

* ח' רבתי

* ובמלאות קרי

THE BOOK OF ESTHER.

CHAP. I. 1. And it came to pass in the days of Achashverosh, of the same Achashverosh who reigned, from India even unto Ethiopia, over hundred and seven and twenty provinces, 2. In those days, when the king Achashverosh sat on the throne of his kingdom, which was in Shushan the capital, 3. That in the third year of his reign, he made a feast unto all his princes and his servants, the army of Persia and Media, the nobles and the princes of the provinces who were near him: 4. When he showed the riches and the glory of his kingdom, and the splendour and the glitter of his greatness, during many days, hundred and eighty days. 5. And when these days were expired, the king made unto all the people that were found in Shushan the capital, both unto great and small, a feast of seven days, in the court of the garden of the king's palace; 6. (Where were) white, green, and blue (hangings), fastened with cords of fine linen and purple, on rollers of silver and pillars of marble; couches of gold and silver, upon a pavement of green, and white, and yellow, and black marble. 7. And they gave them to drink in vessels of gold, (the vessels being diverse one from the other,) and the royal wine was in abundance, according to the ability of the king. 8. And at the drinking there was according to the (king's order) no compulsion; for so the king had ordered to all the officers of his house, that they should do according to the pleasure of every man. 9. Also Vashti the queen made a feast for the women, in the royal house which belonged to the king Achash-

10 אַחֲשֹׁרֹשׁ : כּיּוֹם הַשְּׁבִיעִי בְּטוֹב לִב־הַמֶּלֶךְ בֵּין אֹמֵר
 לְמַהוּמָן בּוֹתָא חֲרֻכּוֹנָא בְּנִתָּא וְאַבְנִתָּא וְתֵר וְכִרְכָּם
 שְׁבַעַת הַסְּרִיסִים הַמְּשֻׁרָּתִים אֶת־פְּנֵי הַמֶּלֶךְ
 11 אַחֲשֹׁרֹשׁ : לְהִבִּיא אֶת־וְשֹׁתִי הַמַּלְכָּה לִפְנֵי הַמֶּלֶךְ
 בְּבִתֵּר מַלְכוּת לְהִרְאוֹת הָעַמִּים וְהַיְּשָׁרִים אֶת־יִפְיָה
 12 כִּי־טוֹבַת מֵרְאָה הִיא : וְתַמְאֵן הַמַּלְכָּה וְשֹׁתִי
 לְבוֹא בְּדַבַּר הַמֶּלֶךְ אֲשֶׁר בֶּיַד הַסְּרִיסִים
 וּיִקְצֹף הַמֶּלֶךְ מֵאֵד וְחִמְדּוּ בַּעֲרָה בּוֹ :

13 וַיֹּאמֶר הַמֶּלֶךְ לְחַכְמִים יָדְעֵי הָעֵתִים
 14 כִּי־בֶן דָּבָר הַמֶּלֶךְ לִפְנֵי כָל־יָדְעֵי דַת וְדִין : וְהִקְרַב אֵלָיו
 כְּרִשְׁנָא שְׁתֵּר אֲדָמְתָא תְּרִישִׁיש מָרְס מְרִסְנָא מְמוּכָן
 שְׁבַעַת שָׂרֵי פָרְס וּמְדֵי רְאִי פְנֵי הַמֶּלֶךְ הַיְּשָׁבִים
 15 קְאִשְׁנָה בַּמַּלְכוּת : כְּדָת מַה־לַּעֲשׂוֹת בַּמַּלְכָּה וְשֹׁתִי
 עַל אֲשֶׁר לֹא־עָשְׂתָה אֶת־מַאֲמַר הַמֶּלֶךְ אַחֲשֹׁרֹשׁ
 16 בֶּיַד הַסְּרִיסִים : וַיֹּאמֶר מוֹמְכָן לִפְנֵי הַמֶּלֶךְ וְהַיְּשָׁרִים
 לֹא עַל־הַמֶּלֶךְ לְבַדּוֹ עֲנִיתָה וְשֹׁתִי הַמַּלְכָּה כִּי עַל־כָּל־
 הַיְּשָׁרִים וְעַל־כָּל־הָעַמִּים אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ
 17 אַחֲשֹׁרֹשׁ : כִּי־יֵצֵא דְבַר־הַמַּלְכָּה עַל־כָּל־הַנָּשִׁים
 לְהַבְּזוֹת בַּעֲלֵיהֶן בַּעֲיִנְיָהֶן בְּאִמְרָם הַמֶּלֶךְ אַחֲשֹׁרֹשׁ
 אֹמֵר לְהִבִּיא אֶת־וְשֹׁתִי הַמַּלְכָּה לִפְנֵינוּ וְלֹא־בָאָה :
 18 וְהַיּוֹם הַזֶּה תֵּאמְרָנָה שְׁנוֹת פָּרְס־וּמְדֵי אֲשֶׁר שָׁמְעוּ

verosh. 10. On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Charbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of the king Achashverosh, 11. To bring Vashti the queen before the king (ornamented) with the royal crown, to show the people and the princes her beauty; for she was of a handsome appearance. 12. But the queen Vashti refused to come at the word of the king which had been brought by the chamberlains; and the king was very wroth, and his anger burnt in him.

13. And the king then said to the wise men, who knew the occurrence of the times, for so came every affair of the king before all acquainted with law and ordinance; 14. And those next unto him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memuchan, the seven princes of Persia and Media, who saw the king's face, who sat in the first rank in the kingdom; 15. What shall according to law be done unto the queen Vashti, because she hath not done according to the order of the king Achashverosh by the chamberlains?

16. And Memuchan said before the king and the princes, Not against the king only hath Vashti the queen done wrong, but also against all the princes, and against all the people that are in all the provinces of the king Achashverosh. 17. For the conduct of the queen will go abroad unto all the women, so that they will despise their husbands in their eyes, when it shall be reported, The king Achashverosh ordered Vashti the queen to be brought in before him, but she came not. 18. Even this day will the ladies of Persia and Media, who have heard of the deed of

- אֶת־דְּבַר הַמֶּלֶכָה לְכָל שָׂרֵי הַמֶּלֶךְ וּבְדִי בּוֹיּוֹן וְקֶצֶף׃
 19 אִם־עַל־הַמֶּלֶךְ טוֹב יֵצֵא דְבַר־מַלְכוּת מִלִּפְנֵי וְיִכְתֹּב
 בְּדַתִּי פָרִס־וּמְדִי וְלֹא יַעֲבֹר אֲשֶׁר לֹא־תֵבֵא וְיִשְׁתִּי לִפְנֵי
 הַמֶּלֶךְ אַחֲשֹׁרוּשׁ וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ לְרַעוּתָהּ
 20 הַטּוֹבָה מִמֶּנָּה׃ וַנִּשְׁמַע פֶּתֶנָם הַמֶּלֶךְ אֲשֶׁר־יַעֲשֶׂה
 בְּכָל־מַלְכוּתוֹ כִּי רָבָה הָיָא וְכָל־הַנָּשִׁים יִתְּנוּ יָקָר
 21 לְבַעֲלֵיהֶן לַמִּגְדָּוֹל וְעַד־קֶטֶן׃ וַיִּטֵּב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ
 22 וְהַשָּׂרִים וַיַּעַשׂ הַמֶּלֶךְ כַּדָּבָר מִמּוֹכֵן׃ וַיִּשְׁלַח סָפְרִים
 אֶל־כָּל־מְדִינֹת הַמֶּלֶךְ אֶל־מְדִינָהּ וּמְדִינָהּ בְּכַתְּבָהּ
 וְאֶל־עַם וָעַם כָּל־שׁוֹנֵי לְהַיּוֹת כָּל־אִישׁ שָׂרָר בְּבֵיתוֹ
 1 וּמִדְּבַר כָּל־שׁוֹן עִמּוֹ׃ אַחֲרֵי־הַדְּבָרִים הָאֵלֶּה כִּשָּׁף
 חֲמֵת הַמֶּלֶךְ אַחֲשֹׁרוּשׁ זָכַר אֶת־יִשְׁתִּי וְאֶת
 2 אֲשֶׁר־עָשְׂתָה וְאֶת אֲשֶׁר־נִגְזַר עָלֶיהָ׃ וַיֹּאמְרוּ
 גַּעֲרִי־הַמֶּלֶךְ מִשְׁרָתִּי וּבִקְשׁוּ לַמֶּלֶךְ נְעֻרוֹת
 3 בְּתוּלוֹת טוֹבוֹת מִרְאָה׃ וַיִּפְקֹד הַמֶּלֶךְ פְּקִידִים
 בְּכָל־מְדִינֹת מַלְכוּתוֹ וַיִּקְבְּצוּ אֶת־כָּל־נַעֲרָה־
 4 בְּתוּלָה טוֹבַת מִרְאָה אֶל־שׁוּשַׁן הַבִּירָה אֶל־בֵּית
 הַנָּשִׁים אֶל־יָד הַגָּא כָּרִים הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים וְנִתָּן
 תַּמְרָקִיהֶן׃ וַהֲנַעֲרָה אֲשֶׁר תִּיטֵב בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ
 תַּחַת וְיִשְׁתִּי וַיִּטֵּב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וַיַּעַשׂ כֵּן׃
 5 אִישׁ יְהוּדִי הָיָה בְּשׁוּשַׁן הַבִּירָה וּשְׁמוֹ

the queen, say this unto all the princes of the king; and there will arise too much contempt and wrath. 19. If it please the king, let there go forth a royal order from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before the king Achashvêrosh; and let the king give her royal estate unto another that is better than she. 20. And when the king's decree which he will make shall be published throughout all his empire, (for it is great,) all the wives will give honour to their husbands, both to great and small. 21. And the proposal was pleasing in the eyes of the king and of the princes; and the king did according to the proposal of Memuchan: 22. And he sent letters unto all the provinces of the king, unto every province according to its writing, and to every people according to their language, that every man should bear rule in his own house, however he may speak according to the language of his people.

CHAP. II. 1. After these things, when the wrath of the king

Achashverosh was appeased, he remembered Vashti, and what she had done, and what had been decreed against her. 2. Then said the young men of the king, his servants, Let there be sought for the king virgins of handsome appearance: 3. And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the young virgins of handsome appearance unto Shushan the capital, to the house of the women, under the custody of Hegé the king's chamberlain, keeper of the women; and let them give them their customary anointings; 4. And let the maiden who may be pleasing in the eyes of the king become queen instead of Vashti; and the thing was pleasing in the eyes of the king; and he did so.

5. There was a certain Jew, in Shushan the capital

- 6 מִרְדֵּכִי בֶן יָאִיר בֶּן־שֹׁמְעִי בֶן־קַיִשׁ אִישׁ יְמִינִי׃ אֲשֶׁר
הִגִּילָה מִירוּשָׁלַיִם עַם־הַגִּלָּה אֲשֶׁר הִגִּילָהָ עִם יְכָנְיָה
7 מֶלֶךְ־יְהוּדָה אֲשֶׁר הִגִּילָה נְכוֹבְדָנָצַר מֶלֶךְ בָּבֶל׃ וַיְהִי
אֲמֵן אֶת־הַדָּפָה הַיָּא אֶסְתֵּר בַּת־דָּדּוּ כִּי אֵין לָהּ אָב
וְאָם וְהַנֶּעֱרָה יִפְתֹּתָאֵר וְשׁוֹבֶת מִרְאָה וּבִמּוֹת אֲבִיהָ
8 וְאִמָּהּ לִקְחָהּ מִרְדֵּכִי לוֹ לְבָרַת׃ וַיְהִי בְּהַשְׁמָע
דְּבַר־הַמֶּלֶךְ וְדָתּוֹ וּבְהַקְבֵּץ נָעֲרוֹת רַבּוֹת אֶל־שׁוּשָׁן
הַבִּירָה אֶל־יָד הַגִּי וְתִלְקַח אֶסְתֵּר אֶל־בֵּית הַמֶּלֶךְ
9 אֶל־יָד הַגִּי שֹׁמֵר הַנָּשִׁים׃ וְתִטֵּב הַנֶּעֱרָה בְּעִינֶיהָ וְתִשָּׂא
חֹסֶד לִפְנֵיהָ וַיְבָרֶךְ אֶת־מְרוֹקֶיהָ וְאֶת־מְנוּחֶיהָ לְחַת
לָהּ וְאֵת שֶׁבַע הַנְּעָרוֹת הָרְאִיּוֹת לְתַת־לָהּ מִבֵּית
הַמֶּלֶךְ וַיִּשְׁנֶה וְאֶת־נְעֻרֹתֶיהָ לְטוֹב בֵּית הַנָּשִׁים׃
10 לֹא־הִנִּידָה אֶסְתֵּר אֶת־עַמָּהּ וְאֶת־מִוְלָדָתָהּ כִּי מִרְדֵּכִי
11 צִוָּה עָלֶיהָ אֲשֶׁר לֹא־תִגִּיד׃ וּבְכָל־יוֹם וַיּוֹם מִרְדֵּכִי
מִתְהַלֵּךְ לִפְנֵי חֹצֵר בֵּית־הַנָּשִׁים לִדְעַת אֶת־שָׁלוֹם
12 אֶסְתֵּר וּמַה־יַּעֲשֶׂה בָּהּ׃ וּבְהִגֵּעַ תֵּרֶן נֶעֱרָה וְנֶעֱרָה
לָבוֹא אֶל־הַמֶּלֶךְ אַחֲשֹׁרוֹשׁ מִקֵּץ הַיּוֹת לָהּ כְּבַרַת
הַנָּשִׁים שְׁנַיִם עָשָׂר חֹדֶשׁ כִּי בֶן יִמְלֹאוּ יְמֵי מְרוֹקֶיהָ
שִׁשָּׁה חֳדָשִׁים בְּשִׁמְן הַמָּר וְשִׁשָּׁה חֳדָשִׁים בְּבִשְׂמִים
13 וּבְתִמְרוֹקֶי הַנָּשִׁים׃ וּבַזָּה הַנֶּעֱרָה בָּאָה אֶל־הַמֶּלֶךְ
אֵת כָּל־אֲשֶׁר תֹּאמַר יִנָּתֵן לָהּ לָבוֹא עִמָּה מִבֵּית

whose name was Mordecai, the son of Yaïr, the son of Shimeï, the son of Kish, a Benjamite; 6. Who had been carried away from Jerusalem with the captives who had been carried away with Yeconiah, the king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. 7. And he brought up Hadassah, that is Esther the daughter of his uncle; for she had neither father nor mother, and the maiden was of beautiful form and of a handsome appearance; and when her father and mother were dead, Mordecai had taken her to him as a daughter. 8. And it came to pass, when the king's order and his decree were heard, and when many maidens were brought together unto Shushan the capital, under the custody of Hegai, that Esther also was brought unto the king's house, under the custody of Hegai, the keeper of the women. 9. And the maiden was pleasing in his eyes, and she obtained favour before him; and he gave her speedily her anointings, with her presents, and the seven maidens, who were meet to be given her, out of the king's house: and he preferred her and her maidens with the best things in the house of the women. 10. Esther had not told her people nor her descent; for Mordecai had charged her that she should not tell. 11. And day by day did Mordecai walk before the court of the house of women, to ascertain the well-being of Esther, and what would be done to her. 12. And when the turn of every maiden was come to go in unto the king Achashverosh, at the expiration (of the time) that she had been treated according to the custom of the women, twelve months; for so were the days of their anointings accomplished, six months with oil of myrrh, and six months with sweet odours, and with other ointments of the women; 13. And thus came the maiden unto the king; then whatsoever she asked for was given

- 14 הנָּשִׁים עַד־בֵּית הַמֶּלֶךְ׃ בְּעֶרְבִי הָיָא בָּאָה וּבִבְקָר
 הָיָא שָׁבָה אֶל־בֵּית הַנָּשִׁים שְׁנֵי אֱלִידֵי שְׁעִשְׁנֵי
 סָרִיס הַמֶּלֶךְ שֹׁמֵר הַפִּילֹאֲשִׁים לֹא־תָבוֹא עוֹד
 אֶל־הַמֶּלֶךְ כִּי אִם־חֲפִיץ בָּהּ הַמֶּלֶךְ וְנִקְרָאָהּ בִּשְׁם׃
 15 וּבַהֲגִיעַ תִּרְ־אֶסְתֵּר בֵּת־אֲבִיתָהּ ׀ דָּר מְרֹדְכִי יֹאשֹׁר
 לָקַח־לוֹ לְבַת לָבוֹא אֶל־הַמֶּלֶךְ לֹא בִקְשָׁה דָּבָר כִּי
 אִם אֶת־אִשָּׁר יֹאמֵר הִנֵּי סָרִיס־הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים
 16 וְהִתִּי אֶסְתֵּר נִשְׂאֵת חֵן בְּעֵינֵי כָל־רָאִיָּה׃ וְהִתְלַקַּח
 אֶסְתֵּר אֶל־הַמֶּלֶךְ אַחֲשֵׁרוּשׁ אֶל־בֵּית מַלְכוּתוֹ
 בַּחֹדֶשׁ הָעֲשִׁירִי הוּא־חֹדֶשׁ טֵבֵת בִּשְׁנַת־שִׁבְעַ
 17 לַמַּלְכוּתוֹ׃ וַיֹּאחֲזֵב הַמֶּלֶךְ אֶת־אֶסְתֵּר מִכָּל־הַנָּשִׁים
 וְהַנְּשֵׂאִתָּן וַחֲסֹד לִפְנֵי מִכָּל־הַבְּתוּלֹת וַיִּשָּׂם
 18 בְּתֵר־מַלְכוּת בְּרֹאשָׁהּ וַיְמַלִּכָהּ תַּחַת וְשָׂתִי׃ וַיַּעַשׂ
 הַמֶּלֶךְ מִשְׁתֶּה גָדוֹל לְכָל־שָׂרָיו וְעַבְדָּיו אֶת מִשְׁתֶּה
 אֶסְתֵּר וְהַנְּחָה לַמְּדִינוֹת עָשָׂה וַיהֲיֶה מִשְׁאֵת כִּי־
 19 הַמֶּלֶךְ׃ וּבַהֲקִבֵּץ בְּתוּלוֹת שְׁנִית וּמְרֹדְכִי יֵשֵׁב בְּשַׁעַר־
 20 הַמֶּלֶךְ׃ אֵין אֶסְתֵּר מַגִּידַת מוֹלַדְתָּהּ וְאֶת־עֲמָהּ כֹּאֲשֶׁר
 צִוָּה עָלֶיהָ מְרֹדְכִי וְאֶת־מֵאֵמֶר מְרֹדְכִי אֶסְתֵּר
 עָשָׂה כֹּאֲשֶׁר הִיתָה בְּאִמְנָה אֲדָמוֹ׃
 21 בַּיָּמִים הָהֵם וּמְרֹדְכִי יֵשֵׁב בְּשַׁעַר־הַמֶּלֶךְ קֶצֶף בְּגִתָּן
 וְהִרְשָׁ שְׁנֵי־סָרִיסֵי הַמֶּלֶךְ מִשְׁמֵרֵי הַסֹּף וַיִּבְקָשׁוּ

her to go with her out of the house of the women unto the house of the king. 14. In the evening she went, and in the morning she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, the keeper of the concubines; she came not again unto the king, except the king desired for her, and she was called by name. 15. And when the turn of Esther, the daughter of Abichayil the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed; and Esther obtained grace in the eyes of all those that beheld her. 16. And Esther was taken unto the king Achashverosh into his royal house in the tenth month, which is the month Tebeth, in the seventh year of his reign. 17. And the king loved Esther above all the women, and she obtained grace and favour before him more than all the virgins; and he placed the royal crown upon her head, and made her queen instead of Vashti. 18. And the king made a great feast unto all his princes and his servants, the feast of Esther; and he made a release of taxes to the provinces, and gave gifts, according to the means of the king. 19. And when virgins were gathered together the second time, then was Mordecai sitting in the king's gate. 20. Esther had not yet told her descent nor her people; as Mordecai had charged her; and Esther did the command of Mordecai, equally as when she was under his charge.

21. In those days, while Mordecai was sitting in the king's gate, Bigthan and Teresh, two chamberlains of the king, of those who kept the door, became wroth, and sought to lay hand on the king Achashverosh. 22. And

22 לשלח יד במלך אחשוורש : ויבדע הדבר למרדכי
 ויגד לאסתר המלכה ותאמר אסתר למלך בשם
 23 מרדכי : ויבקש הדבר וימצא ויתלו שניהם על-עץ
 ויכתב בספר דברי הימים לפני המלך :

1 אחר ו הדברים האלה גדל המלך אחשוורש
 את-המן בן-המרדא האגגי וינשאהו וישם את-
 2 בסאו מעל כל-השרים אשר אהו : וכל-עבדי
 המלך אשר-בשער המלך כרעים ומשתחווים להמן
 כי-כן צוה-לו המלך ומרדכי לא יכרע ולא ישתחוה :
 3 ויאמרו עבדי המלך אשר-בשער המלך למרדכי
 4 מדוע אתה עובר את מצות המלך : ויהי באמרם
 אליו יום ויום ולא שמע אליהם ויגידו להמן
 לראות היעמדו דברי מרדכי כי-הגיד להם
 5 אשר-הוא יהודי : וירא המן כי-אין מרדכי כרע
 6 ומשתחוה לו וימלא המן חמה : ויבו בעיניו לשלח יד
 במרדכי לבדו כי-הגידו לו את-עם מרדכי ויבקש
 המן להשמיד את-כל-היהודים אשר בכל-מלכות
 7 אחשוורש עם מרדכי : בחדש הראשון הוא-חדש
 ניסן בשנת שתים עשרה למלך אחשוורש הפיל פור
 הוא הגדל לפני המן מיום ו ליום ומחדש לחדש
 8 שנים-עשר הוא-חדש אדר : ויאמר

the thing became known to Mordecai, and he told it unto Esther the queen; and Esther informed the king in the name of Mordecai. 23. And the thing was inquired into and found true; and they were both hanged on a pole: and it was written in the book of chronicles before the king.

CHAP. III. 1. After these things did king Achashverosh

make great Haman the son of Hammedatha the Agagite, and he advanced him; and he placed his seat above that of all the princes that were around him. 2. And all the king's servants, that were in the king's gate, bent the knee and prostrated themselves to Haman; for so had the king commanded concerning him; but Mordecai bent not the knee nor prostrated himself. 3. Then said the king's servants, who were in the king's gate, unto Mordecai, Why transgressest thou the king's command? 4. Now it came to pass, when they spoke unto him day by day, and he hearkened not unto them, that they told Haman, to see whether the words of Mordecai would stand; for he had told them that he was a Jew. 5. And when Haman saw that Mordecai bent not the knee, nor prostrated himself to him, Haman became full of wrath. 6. But it appeared too trifling in his eyes to lay hands on Mordecai alone; for they had told him the people of Mordecai; therefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Achashverosh, the people of Mordecai. 7. In the first month, that is the month Nissan, in the twelfth year of king Achashverosh, they cast Pur,^a that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar.

8. And Haman said unto the king Achashverosh, There

^a According to heathen customs he resorted to this method, as a species of divination, to discover the month and day when it would be most propitious to attempt the destruction of the hated people.

הָמֶן לַמֶּלֶךְ אֶחָשֶׁוֹרֹשׁ יֵשְׁנוּ עִם־אֶחָד מִפְּזֵר וּמִפְּזֵר
בֵּין הָעַמִּים בְּכָל מְדִינֹת מְלָכוּתָהּ וְדָתֵיהֶם שְׁנוֹת
מִכָּל־עַם וְאֶת־דָּתֵי הַמֶּלֶךְ אֵינָם עוֹשִׂים וְלַמֶּלֶךְ אֵין־
שׁוּה לְהַנִּיחָם׃ אִם־עַל־הַמֶּלֶךְ טוֹב יִכְתֹּב לְאַבְדָּם 9
וְעֲשֶׂרֶת אֲלָפִים כֶּכֶר־כֶּסֶף אֲשָׁקוּל עַל־יְדֵי עֹשֵׂי
הַמֶּלֶךְ אֲכֹה לְהָבִיא אֶל־גִּנּוּי הַמֶּלֶךְ׃ וַיִּסֶּר הַמֶּלֶךְ אֶת־ 10
טִבְעָתוֹ מֵעַל יָדוֹ וַיִּתְּנָהּ לְהָמָן בֶּן־הַמֶּדְתָּא הָאֲגָגִי
צִיר הַיְּהוּדִים׃ וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן הַכֶּסֶף נָתַן לָךְ 11
וְהָעָם לַעֲשׂוֹת בּוֹ כְּטוֹב בְּעֵינֶיךָ׃ וַיִּקְרָא סִפְרֵי הַמֶּלֶךְ 12
בַּחֹדֶשׁ הָרִאשׁוֹן בְּשִׁלּוּשָׁה עָשָׂר יוֹם בּוֹ וַיִּכְתֹּב כָּכָל־
אֲשֶׁר־צִוָּה הָמֶן אֶל אֶחָשֶׁדְרָפְגִּי־הַמֶּלֶךְ וְאֶל־הַפָּחוֹת
אֲשֶׁר ׀ עַל־מְדִינָה וּמְדִינָה וְאֶל־שָׂרֵי עָם וְעַם
מְדִינָה וּמְדִינָה כִּכְתָּבָה וְעַם וְעַם כָּל־שׁוֹנוֹ בְּשֵׁם
הַמֶּלֶךְ אֶחָשֶׁוֹרֶשׁ נִכְרָתָב וְנִחְתָּם בְּטִבְעַת הַמֶּלֶךְ׃
וַנְּשַׁלֹּחַ סִפְרִים בְּיַד הָרָצִים אֶל־כָּל־מְדִינֹת הַמֶּלֶךְ 13
לְהַשְׁמִיד לְהַרְגֹּ וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים מִנְּעַר
וְעַד־זָקֵן טָף וְנָשִׁים בְּיוֹם אֶחָד בְּשִׁלּוּשָׁה עָשָׂר לַחֹדֶשׁ
שְׁנֵים־עָשָׂר הוּא־חֹדֶשׁ אֲדָר וּשְׁלָלָם לָבוֹז׃ פֶּתַשְׁנוֹן 14
הַכָּתֹב לְהַנְתֵּן דָּת כָּל־מְדִינָה וּמְדִינָה גָלוּי לְכָל־
הָעַמִּים לְהַיּוֹת עֲתִידִים לַיּוֹם הַזֶּה׃ הָרָצִים יֵצְאוּ 15
רְחוּפִים בְּדִבְרֵי הַמֶּלֶךְ וְהָדָת נִתְּנָה בְּשׁוֹשָׁן הַבִּירָה

is one people scattered and dispersed among the nations in all the provinces of thy kingdom; and their laws are different from those of every people; whilst they do not keep the laws of the king; and it is no profit for the king to tolerate them. 9. If it be pleasing to the king, let it be written to destroy them; and ten thousand talents of silver will I weigh^a out into the hands of those that have the charge of the business, to bring (the same) into the king's treasuries. 10. And the king drew his signet from his hand, and he gave it unto Haman the son of Hammedatha the Agagite, the oppressor of the Jews. 11. And the king said unto Haman, The silver is given to thee, the people also, to do therewith as it seemeth good in thy eyes. 12. Then were called the king's scribes in the first month on the thirteenth day thereof, and there was written all just as Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people, to every province according to its writing, and to every people according to its language; in the name of king Achashverosh was it written, and sealed with the king's signet. 13. And the letters were sent by runners into all the king's provinces, to destroy, to kill, and to exterminate all the Jews, both young and old, little ones and women, on one day, on the thirteenth day of the twelfth month, which is the month Adar, and to plunder their property as spoil. 14. That a copy of the writing was to be given out as a law in every province, published unto all the nations, that they might be ready against that day. 15. The runners went out with all speed with the king's command, and the decree was given out in Shushan

^a This term is equivalent to "paying;" but as large sums are generally transferred by weight, it is preferred to the more minute expression of "counting out."

- והמלך והמן ישבו לשתות והעיר שושן נבוכה :
- ומרדכי ידע את-כל-אשר נעשה ויקבע ד
- מרדכי את-בגדיו וילבש שק ואפר ויצא בתוך העיר 2
- ויזעק וזעקה גדולה ומרה : ויבוא עד לפני שער- 3
- המלך כי אין לבוא אל-שער המלך בלבוש שק : 4
- ובכל-מדינה ומדינה מקום אשר דבר-המלך ודתו 5
- מגיע אבל גדול ליהודים וצום ובכי ומספר שק 6
- ואפר יצע לרכים : ותבואינה נערות אסתר וסריסיה 7
- ויגידו לה ותתחלחל המלכה מאד ותשלח בנדים 8
- להלביש את-מרדכי ולהסיר שקו מעליו ולא קבל : 9
- ותקרא אסתר להתך מסריסי המלך אשר העמיד 10
- לפניה ותצוהו על-מרדכי להעת מה-זה ועל-מה- 11
- זה : ויצא התך אל-מרדכי אל-רחוב העיר אשר 12
- לפני שער-המלך : ויגד-לו מרדכי את כל-אשר 13
- קרהו ואת פרשת הכסף אשר אמר המן לשקול 14
- על-גנני המלך ביהודיים לאבדם : ואת-פת-שגן 15
- בתב-ההדת אשר-נתן בשושן להשמידם נתן לו 16
- להראות את-אסתר ולהגיד לה ולצוות עליה לבוא 17
- אל-המלך להתחנן-לו ולבקש מלפניו על-עמה : 18
- ויבא התך ויגד לאסתר את דברי מרדכי : ותאמר 19
- אסתר להתך ותצוהו אל-מרדכי : כל-עבדי המלך 20

the capital; and the king and Haman sat down to drink; but the city of Shushan was perplexed.

CHAP. IV. 1. When Mordecai ascertained all that was done, Mordecai rent his clothes, and put on sackcloth (strewed) with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; 2. And thus he came up to the front of the king's gate; for none might enter into the king's gate clothed with sackcloth. 3. And in every province, in every place whither the king's command and his decree reached, there was great mourning among the Jews, with fasting, and weeping, and wailing; and a sackcloth (strewed) with ashes became the bed of the great. 4. And the maidens of Esther came with her chamberlains and told it her; and the queen was exceedingly terrified; and she sent garments to clothe Mordecai, and to remove his sackcloth from him; but he received them not. 5. Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a charge to Mordecai to know what this was, and why this was. 6. So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. 7. And Mordecai told him all that had happened unto him, and of the fixed sum of money which Haman had promised to weigh out into the treasuries of the king for the Jews, to destroy them. 8. Also the copy of the writing of the decree that had been given at Shushan to destroy them he gave to him, to show it unto Esther, and to tell her (all), and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people. 9. And Hatach came and told Esther the words of Mordecai. 10. And Esther said unto Hatach, and gave him a charge unto Mordecai, 11. All the king's

וְעַם מְדִינוֹת הַמֶּלֶךְ יוֹדְעִים אֲשֶׁר כָּל-אִישׁ וְאִשָּׁה
אֲשֶׁר-יָבוֹא אֶל-הַמֶּלֶךְ אֶל-הַחֲצַר הַפְּנִימִית אֲשֶׁר
לֹא-יָקֻמָּה אַחַת דָּרְתוֹ לְהָמִית לְבָד מֵאִשֶּׁר יוֹשִׁיט-
לוֹ הַמֶּלֶךְ אֶת-שְׂרָבִיט הַזֶּהָב וְחִיָּה וְאֲנִי לֹא נִקְרָאתִי
לָבוֹא אֶל-הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם׃ וַיְגִידוּ לְמָרְדֳּכָי
12 אֶת דְּבָרֵי אֶסְתֵּר׃ וַיֹּאמֶר מָרְדֳּכָי לְהָשִׁיב אֶל-
13 אֶסְתֵּר אֶל--הַתְּרַמִּי בְּנִפְשׁוֹ לְהַפְלִיט בֵּית-
14 הַמֶּלֶךְ מִכָּל-הַיְּהוּדִים׃ כִּי אִם-הִחַרְשׁ הַתַּחֲרִישִׁי
בָּעֵת הַזֹּאת רֹחַ וְהַצֵּלָה יַעֲמֹד לַיְּהוּדִים מִמָּקוֹם אֲחֵר
וְאַתָּה וּבֵית-אָבִיךָ תֵּאבְדוּ וּמִי יוֹדֵעַ אִם-לָעַת כֹּזֵאת
הַגַּעַת לַמַּלְכוּת׃ וַתֹּאמֶר אֶסְתֵּר לְהָשִׁיב אֶל-מָרְדֳּכָי׃
15 יְלֶךְ כְּנוּס אֶת-כָּל-הַיְּהוּדִים הַנִּמְצָאִים בְּשׁוֹשָׁן וְצוּמוּ
16 עָלַי וְאַל-תֹּאכְלוּ וְאַל-תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים לַיְלָה וַיּוֹם
גַּם-אֲנִי וְנַעֲרַתִּי אֲצוּם בָּן וּבָתָּן אָבוֹא אֶל-הַמֶּלֶךְ אֲשֶׁר
17 לֹא-כָדַת וּכְאֲשֶׁר אֶבְרַתִּי אֶבְרַתִּי׃ וַיַּעֲבֹר מָרְדֳּכָי
18 וַיַּעַשׂ כְּכָל אֲשֶׁר-צִוְתָהּ עָלָיו אֶסְתֵּר׃ וַיְהִי בַיּוֹם
הַשְּׁלִישִׁי וַתִּלְבָּשׁ אֶסְתֵּר מַלְכוּת וַתַּעֲמֹד בַּחֲצַר בֵּית-
הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל-כִּסֵּא
מַלְכוּתוֹ בְּבֵית הַמַּלְכוּת נֹכַח פֶּתַח הַבַּיִת׃ וַיְהִי כִּרְאוֹת
2 הַמֶּלֶךְ אֶת-אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בַּחֲצַר נִשְׁאַחַח חֵן
בְּעֵינָיו וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת-שְׂרָבִיט הַזֶּהָב אֲשֶׁר

servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, who doth come unto the king into the inner court, who is not called, there is but one law for him, to put him to death, except the one to whom the king doth hold out the golden sceptre, for he may live; but I have not been called to come in unto the king these thirty days. 12. And they told Mordecai the words of Esther. 13. Then spoke Mordecai to answer Esther, Imagine not in thy soul to be able to escape in the king's house alive, of all the Jews. 14. For if thou dost indeed maintain silence at this time, enlargement and deliverance will arise to the Jews from another place; but thou and thy father's house will perish; and who knoweth whether thou hast not for a time like this attained the royal dignity? 15. Then Esther said to return to Mordecai this answer, 16. Go, assemble together all the Jews who are now present in Shushan, and fast ye for me, so that ye neither eat nor drink three days, night or day; also I myself with my maidens will fast in like manner; and then will I go in unto the king, which is not according to the law; and if I perish, I perish.^a 17. And Mordecai went about, and did according to all that Esther had commanded him.

CHAP. V. 1. Now it came to pass on the third day, that Esther put on her royal apparel, and placed herself in the inner court of the king's house, opposite the king's apartment: and the king was sitting upon his royal throne in the royal apartment, opposite the gate of the house. 2. And it happened, when the king saw Esther the queen standing in the court, that she obtained grace in his eyes: and the king held out to Esther the golden sceptre

^a ARNHEIM renders: "For I am lost in either case," and explains: "For if I pretermitt the death-bringing approach to the king, and the destruction overtakes my people, then will I also not live."

- 3 בִּידוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשָּׂרֵבִיט׃ וַיֹּאמֶר לָהּ
הַמֶּלֶךְ מַה-לָּךְ אֶסְתֵּר הַמַּלְכָּה וּמַה-בִּקְשָׁתְךָ עַד-חֲצִי
4 הַמַּלְכוּת וַיִּנָּתֶן לָךְ׃ וַתֹּאמֶר אֶסְתֵּר אִם-עַל-הַמֶּלֶךְ טוֹב
יָבוֹא הַמֶּלֶךְ וְהָמֶן הַיּוֹם אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשִׂיתִי לוֹ׃
5 וַיֹּאמֶר הַמֶּלֶךְ מִהֲרוּ אֶת-הָמָן לַעֲשׂוֹת אֶת-דְּבַר אֶסְתֵּר
וַיָּבֹא הַמֶּלֶךְ וְהָמָן אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשְׂתָה אֶסְתֵּר׃
6 וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר בְּמִשְׁתֵּה הַיַּיִן מַה-שְּׂאֵלָתְךָ וַיִּנָּתֶן
7 לָךְ וּמַה-בִּקְשָׁתְךָ עַד-חֲצִי הַמַּלְכוּת וַתַּעֲשׂ׃ וַתַּעַן
8 אֶסְתֵּר וַתֹּאמֶר שְׂאֵלָתִי וּבִקְשָׁתִי׃ אִם-מְצָאתִי חֵן
בְּעֵינֵי הַמֶּלֶךְ וְאִם-עַל-הַמֶּלֶךְ טוֹב לַתֵּת אֶת-שְׂאֵלָתִי
וּלְעֲשׂוֹת אֶת-בִּקְשָׁתִי יָבוֹא הַמֶּלֶךְ וְהָמָן אֶל-
הַמִּשְׁתָּה אֲשֶׁר אֶעֱשֶׂה לָהֶם וּמִחֵר אֶעֱשֶׂה כְּדַבַּר
9 הַמֶּלֶךְ׃ וַיָּצֵא הָמָן בַּיּוֹם הַהוּא שְׂמֵחַ וְטוֹב
לֵב וּכְרֹאוֹת הָמָן אֶת-מָרְדֳּכָי בְּשַׁעַר הַמֶּלֶךְ וּלְאִיִּקֹּם
וּלְאַזְעֵ מִפְּנֵיו וַיִּמָּלֵא הָמָן עַל-מָרְדֳּכָי חֲמָה׃
10 וַיִּתְאַפֵּק הָמָן וַיָּבוֹא אֶל-בֵּיתוֹ וַיִּשְׁלַח וַיָּבֵא אֶת-
11 אֶהֱבִיּוֹ וְאֶת-זִרְשׁ אִשְׁתּוֹ׃ וַיְסַפֵּר לָהֶם הָמָן אֶת-כְּבוֹד
עֲשָׂרוֹ וְכִּי בָנָיו וְאִתּוֹ כָּל-אֲשֶׁר גָּדְלוֹ הַמֶּלֶךְ וְאֵת
12 אֲשֶׁר נִשְׂאוֹ עַל-הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ׃ וַיֹּאמֶר הָמָן
אֵף לֹא-הִכִּיָּאָה אֶסְתֵּר הַמַּלְכָּה עִם-הַמֶּלֶךְ אֶל-
הַמִּשְׁתָּה אֲשֶׁר-עָשְׂתָה כִּי אִם-אוֹתִי וְגַם-לְמַחֵר אֲנִי

that was in his hand ; and Esther drew near, and touched the top of the sceptre. 3. And then the king said unto her, What wilt thou, queen Esther ? and what is thy request ? if it be equal to half^a of the kingdom it shall yet be given thee. 4. And Esther said, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. 5. And the king said, Bring Haman quickly hither to execute the wish of Esther ; so came the king with Haman to the banquet which Esther had prepared. 6. And the king said unto Esther at the banquet of wine, What is thy petition ? and it shall be granted thee ; and what is thy request ? even if it be equal to half of the kingdom it shall be done. 7. Then answered Esther, and said, My petition and my request are, 8. If I have found grace in the eyes of the king, and if it please the king to grant my petition, and to do after my request, that the king with Haman may come to the banquet which I will prepare for them, and to-morrow will I do according to the word of the king. 9. And Haman went forth on that day joyful and with a glad heart ; but when Haman saw Mordecai in the king's gate, who did not rise up, nor move for him, Haman was filled against Mordecai with wrath. 10. Nevertheless Haman refrained himself, and went to his house ; he then sent and had brought in his friends, and Zeresh his wife. 11. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had made him great, and how he had advanced him above the princes and servants of the king. 12. And Haman said (farther), Yea, Esther the queen did not let any man come in with the king unto the banquet that she had pre-

^a An assurance and encouragement for her to ask, since she could scarcely think of demanding a favour which could at all equal the

13 קרוא־לה עס־המֶלֶךְ: וְכֻלָּהּ אֵינָנוּ יֹשֶׁה לִּי בְּכָל־
 עַת אֲשֶׁר אָנֹכִי רֹאֶה אֶת־מֶרְדֵּכִי הַיְּהוּדִי יוֹשֵׁב בְּשַׁעַר
 14 הַמֶּלֶךְ: וַתֹּאמֶר לוֹ זָרֵשׁ אִשְׁתּוֹ וְכָל־אֶהְבִּיו יַעֲשׂוּ־עֵץ
 גִּבֵּה חֲמִשִּׁים אַמָּה וּבִבְקָר וְאָמַר לַמֶּלֶךְ וַיִּתְּלוּ אֶת־
 מֶרְדֵּכִי עָלָיו וּבָא עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתָּה שְׂמַח
 וַיֵּטֵב הַדָּבָר לִפְנֵי הָמָן וַיַּעַשׂ הָעֵץ:

1 בַּלִּילָה הַהוּא נִדְרָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהִבִּיא
 אֶת־סֵפֶר הַזְכָּרֹנוֹת דְּבָרֵי הַיָּמִים וַיְהִיו נִקְרָאִים
 2 לִפְנֵי הַמֶּלֶךְ: וַיִּמָּצֵא כָתוּב אֲשֶׁר הִגִּיד מֶרְדֵּכִי עַל־
 בִּגְתָנָא וַתִּרְשׁ שְׁנֵי סָרִיסֵי הַמֶּלֶךְ מִשְׁמָרֵי הַסֵּף אֲשֶׁר
 3 בִקְשׂוּ לִשְׁלַח יָד בַּמֶּלֶךְ אַחֲשֵׁרוּשׁ: וַיֹּאמֶר הַמֶּלֶךְ
 מִה־נַּעֲשֶׂה יִקָּר וַיְגִדּוּלָהּ לְמֶרְדֵּכִי עַל־זֶה וַיֹּאמְרוּ
 4 נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו לֹא־נַעֲשֶׂה עִמּוֹ דָּבָר: וַיֹּאמֶר
 הַמֶּלֶךְ מִי בַּחֲצֹר וְהָמָן בָּא לַחֲצֹר בִּירַת־הַמֶּלֶךְ
 הַחִיצוֹנָה לֵאמֹר לַמֶּלֶךְ לְהַלּוֹת אֶת־מֶרְדֵּכִי עַל־הָעֵץ
 5 אֲשֶׁר־הִכִּין לוֹ: וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה הָמָן
 6 עֹמֵד בַּחֲצֹר וַיֹּאמֶר הַמֶּלֶךְ יָבוֹא: וַיָּבֹאוּ הָמָן וַיֹּאמֶר
 לוֹ הַמֶּלֶךְ מִה־לַּעֲשׂוֹת בְּאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ
 בִּיקְרוֹ וַיֹּאמֶר הָמָן כָּלֵבוֹ לִמִּי יַחֲפֹץ הַמֶּלֶךְ לַעֲשׂוֹת
 7 יִקָּר יוֹתֵר מִמֶּנִּי: וַיֹּאמֶר הָמָן אֶל־הַמֶּלֶךְ אִישׁ
 8 אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ: יָבִיאוּ לְבוֹשׁ מַלְכוּת אֲשֶׁר

pared but myself; and also for to-morrow am I invited unto her with the king. 13. Yet all this availeth me nothing, every time that I see Mordecai the Jew sitting at the king's gate. 14. Then said unto him Zeresh his wife with all his friends, Let them make a pole of fifty cubits high, and to-morrow speak unto the king that they may hang Mordecai thereon; and then go thou in merrily with the king unto the banquet; and the thing pleased Haman; and he had the pole made.

CHAP. VI. 1. On that night sleep departed from the king, and he ordered to bring in the book of records of the chronicles; and they were read before the king. 2. And it was found written, that Mordecai had told of Big-thana and Teresh, two chamberlains of the king, of those that kept the door, who had sought to lay hand on the king Achashverosh. 3. And the king said, What honour and dignity have been done to Mordecai for this? then said the king's servants, his ministers, There hath nothing been done for him. 4. And the king said, Who is in the court? now Haman was come into the outer court of the king's house, to say unto the king to hang Mordecai on the pole that he had prepared for him. 5. And the king's servants said unto him, Behold, Haman is standing in the court; and the king said, Let him come in. 6. So Haman came in; and the king said unto him, What shall be done unto the man whom the king desireth to honour? and Haman said in his heart, To whom would the king desire to do honour more than to myself? 7. And Haman answered the king, For the man whom the king desireth to honour, 8. Let them bring a royal apparel which the

extent offered her by the king. The more admirable is the prudence of Esther, who said that only on the morrow would she make use of the gracious permission.

- לְבַשׁ--בוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ
 9 וְאֲשֶׁר נָתַן בְּהֵר מַלְכוּת בְּרֹאשׁוֹ : וְנָתַן
 הַלְבוּשׁ וְהַסּוּס עַל--יַד--אִישׁ מִשְׁבֵּי הַמֶּלֶךְ
 הַפָּרָתִים וְהַלְבִּשׁוּ אֶת-הָאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ
 בִּיקְרוֹ וְהִרְכִּיבֵהוּ עַל-הַסּוּס בְּרִחוּב הָעִיר וְקָרְאוּ לִפְנֵי
 10 בָּכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ : וַיֹּאמֶר
 הַמֶּלֶךְ לְהֶמֶן מָה־רַח אֶת-הַלְבוּשׁ וְאֶת-הַסּוּס בְּאֲשֶׁר
 דִּבַּרְתָּ וַעֲשֶׂה-כֵן לְמֶרְדֵּכִי הַיְּהוּדִי הַיּוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ
 11 אֶל-תִּפְּל דָּבָר מְכֹל אֲשֶׁר דִּבַּרְתָּ : וַיָּקַח הֶמֶן אֶת-
 הַלְבוּשׁ וְאֶת-הַסּוּס וַיַּלְבֵּשׁ אֶת-מֶרְדֵּכִי וַיְרִכִּיבֵהוּ
 בְּרִחוּב הָעִיר וַיִּקְרָא לִפְנֵי בָכָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר
 12 הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ : וַיֵּשֶׁב מֶרְדֵּכִי אֶל-שַׁעַר הַמֶּלֶךְ
 13 וְהֶמֶן נָדַחַף אֶל-בֵּיתוֹ אֲבָל וַחֲפּוּי רֹאשׁ : וַיְסַפֵּר הֶמֶן
 לְזֹרֵשׁ אִשְׁתּוֹ וּלְכָל-אֲהָבָיו אֶת-כָּל-אֲשֶׁר קָרָהוּ וַיֹּאמְרוּ
 לוֹ חֲכָמָיו וְזֹרֵשׁ אִשְׁתּוֹ אִם מִנְרַע הַיְּהוּדִים מֶרְדֵּכִי
 אֲשֶׁר הִחְלוּת לְנַפֵּל לִפְנֵי לֹא-תוּכַל לוֹ כִּי-נִפְּוֹל תִּפּוֹל
 14 לִפְנֵי : עוֹדֶם מִדְּבָרִים עָמּוּ וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ
 וַיַּבְהִילוּ לְהַבִּיא אֶת-הֶמֶן אֶל-הַמִּשְׁתָּה אֲשֶׁר-עָשְׂתָה
 1 וְאַסְתֵּר : וַיָּבֹא הַמֶּלֶךְ וְהֶמֶן לִשְׁתוֹת עִם-אַסְתֵּר
 2 הַמַּלְכָּה : וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר גַּם בַּיּוֹם הַשֵּׁנִי
 בַּמִּשְׁתָּה הַזֶּה מִה-שְׂאֵלְתָךְ אַסְתֵּר הַמַּלְכָּה וְתַנְתֵּן לָךְ

king hath worn,^a and a horse on which the king hath ridden, and let there be placed a royal crown on his head. 9. And let the apparel and the horse be given into the hand of one of the king's officers, one of the nobles, that they may array the man whom the king desireth to honour, and cause him to ride through the street of the city, and proclaim before him, Thus shall be done to the man whom the king desireth to honour. 10. Then said the king to Haman, Make haste, take the apparel and the horse, as thou hast spoken, and do thus to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. 11. And then Haman took the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him, Thus shall be done unto the man whom the king desireth to honour. 12. And Mordecai returned to the king's gate; but Haman hastened to his house mourning, and having his head covered. 13. And Haman told Zeresh his wife and all his friends all that had befallen him; then said unto him his wise men and Zeresh his wife, If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou wilt not prevail against him, but wilt surely fall before him. 14. They were yet speaking with him, when the king's chamberlains arrived, and they hastened to bring Haman unto the banquet

which Esther had prepared. 1. And the king
 CHAP. VII. came with Haman to drink with Esther the queen. 2. And the king said also unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy re-

^a Some render this: "The apparel which the king wore, and the horse on which he rode when the royal crown was placed on his head." But the version in the text according to RASHI appears more correct than the other.

- 3 ומה־בִּקְשָׁתָהּ עֲרֹחֲצֵי הַמֶּלֶכֶת וְהָעֵשׂ : וַתַּעַן אֶסְתֵּר
הַמֶּלֶכֶת וַתֹּאמֶר אֶם־מִצָּאתִי חַן בְּעֵינֶיהָ הַמֶּלֶךְ וְאִם־
עַל־הַמֶּלֶךְ טוֹב תִּנָּתֵן לִי נִפְשִׁי בִשְׂאֵלֹתַי וְעַמִּי בִּבְקִשְׁתִּי :
4 כִּי נִמְכַּרְנוּ אֲנִי וְעַמִּי לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד וְאֵלֹו
לְעֵבָרִים וּלְשִׁפְחוֹת נִמְכַּרְנוּ הַחַרְשִׁיתִי כִּי אֵין הָצָר שׁוּה
5 בְּנֹזֶק הַמֶּלֶךְ : וַיֹּאמֶר הַמֶּלֶךְ אַחֲשׁוּרוּשׁ
וַיֹּאמֶר לְאֶסְתֵּר הַמֶּלֶכֶה מִי הוּא זֶה וְאִי־זֶה הוּא אֲשֶׁר־
6 מָלְאוּ לָבוֹ לַעֲשׂוֹת כֵּן : וַתֹּאמֶר אֶסְתֵּר אִישׁ צַר וְאוֹיֵב
הָמָן הָרָע הַזֶּה וְהָמָן נִבְעֵת מִלִּפְנֵי הַמֶּלֶךְ וְהַמֶּלֶכֶה :
7 וְהַמֶּלֶךְ קָם בַּחֲמָתוֹ מִמִּשְׁתֵּה הַיַּיִן אֶל־גִּנַּת הַבֵּיתָן וְהָמָן
עָמַד לִבְקֹשׁ עַל־נַפְשׁוֹ מֵאֶסְתֵּר הַמֶּלֶכֶה כִּי רָאָה כִּי־
8 כָלָתָה אֵלָיו הָרָעָה מֵאֵת הַמֶּלֶךְ : וְהַמֶּלֶךְ שָׁב מִגִּנַּת
הַבֵּיתָן אֶל־בֵּית מִשְׁתֵּה הַיַּיִן וְהָמָן נָפַל עַל־הַמָּטָה
אֲשֶׁר אֶסְתֵּר עָלֶיהָ וַיֹּאמֶר הַמֶּלֶךְ הֲגַם לִכְבוֹשׁ אֶת־
הַמֶּלֶכֶה עַמִּי בְּבֵית הַדָּבָר יֵצֵא מִפִּי הַמֶּלֶךְ וּפְנֵי הָמָן
9 חָפוּ : וַיֹּאמֶר חֲרֹבוּנָה אַחֲרֵי מִן־הַסְּרִיסִים לִפְנֵי
הַמֶּלֶךְ גַּם הִנֵּה־הָעֵץ אֲשֶׁר־עָשָׂה הָמָן לְמַרְדְּכָי אֲשֶׁר־
דִּבֶּר־טוֹב עַל־הַמֶּלֶךְ עָמַד בְּבֵית הָמָן גִּבַּת חֲמִשִּׁים
10 אַמָּה וַיֹּאמֶר הַמֶּלֶךְ הִתְלַהּוּ עָלָיו : וַיִּתְּלוּ אֶת־הָמָן
עַל־הָעֵץ אֲשֶׁר־הִכִּין לְמַרְדְּכָי וַחֲמַת הַמֶּלֶךְ שָׁכְכָה :
כִּיּוֹם הַהוּא נָתַן הַמֶּלֶךְ אַחֲשׁוּרוּשׁ

quest? if it be equal to half the kingdom, it shall be done. 3. Then answered Esther the queen and said, If I have found grace in thy eyes, O king, and if it be pleasing unto the king, let my life be given me at my petition, and my people at my request: 4. For we have been sold, I and my people to be destroyed, to be slain and to perish; and if we had been but sold for bondmen and bondwomen, I would have remained silent; for the oppressor regardeth not the damage of the king.

5. Then spoke the king Achashverosh and said unto Esther the queen, Who is this, and where is he, whose heart hath emboldened him to do so? 6. And Esther said, A cruel and vengeful man, this wicked Haman; then became Haman terrified before the king and the queen. 7. And the king arose in his wrath from the banquet of wine, and went into the palace garden; and Haman stood up to make request for his life of Esther the queen; for he saw that there was evil determined against him by the king. 8. And when the king returned out of the palace garden into the apartment of the banquet of wine, Haman was fallen upon the couch whereon Esther was; then said the king, Will he even do violence to the queen before me in the house? The word had just come out of the king's mouth, when they covered Haman's face. 9. Then said Charbonah, one of the chamberlains, before the king, Behold also, the pole, which Haman had made for Mordecai, who hath spoken well for the king, standeth in the house of Haman, fifty cubits high; and the king said, Hang him thereon. 10. So they hanged Haman on the pole which he had prepared for Mordecai, and the wrath of the king was pacified.

CHAP. VIII. 1. On that day did the king Achashverosh give the house of Haman the oppressor of

1 לְאַסְתֵּר הַמֶּלֶכָה אֶת־בֵּית הָמֶן צִרַר הַיְּהוּדִים
 וּמִרְדֵּכִי בָא לִפְנֵי הַמֶּלֶךְ כִּי־הִגִּידָה אֶסְתֵּר מָה הוּא־
 2 לָהּ: וַיֹּסֶר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ אֲשֶׁר הָעֵבִיר מִהֶמֶן
 וַיְהִינָה לְמִרְדֵּכִי וַתֵּשֶׁם אֶסְתֵּר אֶת־מִרְדֵּכִי עַל־בֵּית
 3 הָמֶן: וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי
 הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתִּבְךְ וַתַּחֲנוּן־לוֹ לְהַעֲבִיר
 אֶת־דַּעַת הָמֶן הָאֱנָנִי וְהָאֵל מַחְשַׁבְתּוֹ אֲשֶׁר חָשַׁב
 4 עַל־הַיְּהוּדִים: וַיּוֹשֶׁט הַמֶּלֶךְ לְאַסְתֵּר אֶת שְׂרָבֹט
 5 הַזָּהָב וַתִּקֶּם אֶסְתֵּר וַתַּעֲמֹד לִפְנֵי הַמֶּלֶךְ: וַתֹּאמֶר
 אִם־עַל־הַמֶּלֶךְ טוֹב וְאִם־מִצָּאֵתִי חֵן לִפְנָיו וְכִשֵּׁר
 הִדְבָּר לִפְנֵי הַמֶּלֶךְ וְטוֹבָה אֲנִי בְּעֵינָיו יִכְתֹּב לְהַשְׁיֵב
 אֶת־הַסְּפָרִים מִחֲשַׁבַּת הָמֶן בֶּן־הַמֶּדְתָּא הָאֱנָנִי אֲשֶׁר
 כָּתַב לְאַבְדֹּר אֶת־הַיְּהוּדִים אֲשֶׁר בְּכָל־מְדִינוֹת
 6 הַמֶּלֶךְ: כִּי אֵיכָכָה אוֹכֵל וְרֹאֲתִי בָרָעָה אֲשֶׁר־יִמָּצֵא
 אֶת־עַמִּי וְאֵיכָכָה אוֹכֵל וְרֹאֲתִי בְּאַבְדָּן
 7 מוֹלְדֵתִי: וַיֹּאמֶר הַמֶּלֶךְ אֶחָשֶׁוֹרֶשׁ
 לְאַסְתֵּר הַמֶּלֶכָה וּלְמִרְדֵּכִי הַיְּהוּדִי הִנֵּה
 8 בֵּית־הָמֶן נִתְּתִי לְאַסְתֵּר וְאִתּוֹ הָיָלוּ עַל־הָעֵץ עַל־
 אֲשֶׁר־שָׁלַח יָדוֹ בַּיְּהוּדִים: וְאַתֶּם כְּתוּבוֹ עַל־הַיְּהוּדִים
 בְּטוֹב בְּעֵינֵיכֶם בְּשֵׁם הַמֶּלֶךְ וְחִתְמוּ בְּטַבַּעַת
 הַמֶּלֶךְ כִּי־כָתַב אֲשֶׁר־נִכְתָּב בְּשֵׁם־הַמֶּלֶךְ וְנִחְתּוּם

the Jews unto Esther the queen; and Mordecai came before the king; for Esther had told what he was unto her.

2. And the king took off his signet which he had taken from Haman, and gave it unto Mordecai; and Esther set Mordecai over the house of Haman.

3. And Esther spoke again before the king, and fell down at his feet, and wept, and besought him to do away the evil of Haman the Agagite, and his device which he had devised against the Jews. 4. And the king held out toward Esther the golden sceptre; and Esther arose, and stood before the king; 5. And she said, If it be pleasing to the king, and if I have found grace before him, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to recall the letters, the device of Haman the son of Hammedatha the Agagite, which he hath written to exterminate the Jews who are in all the provinces of the king. 6. For how could I endure to see the evil that should befall my people? or how can I endure to see the destruction of my kindred?

7. Then said the king Achashverosh unto Esther the queen and to Mordecai the Jew, Behold, the house of Haman have I given to Esther, and him they have hanged upon the pole, because he had stretched out his hand against the Jews. 8. But ye^a write concerning the Jews, as it may be good in your eyes, in the king's name, and seal it with the king's signet; for a writing which is written in the

^a In the commentary to the book of Esther, by Aaron Halle Wolsohn, this is thus explained: "All that is in my power to do I have done; Haman has been punished, and I have thus shown my abhorrence of the crime which he meditated. But as the laws of Persia cannot be repealed, you shall be authorized by a decree equal to the former to protect yourselves against the malignity of your adversaries,

- 9 בַּטְבַּעַת הַמֶּלֶךְ אֵין לְהָשִׁיב : וַיִּקְרְאוּ סִפְרֵי-
הַמֶּלֶךְ בַּעֲת־הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא-חֹדֶשׁ
סִינן בִּשְׁלוֹשָׁה וָעֶשְׂרִים בּוֹ וַיִּכְתֹּב בְּכָל-אֲשֶׁר-
צִוָּה מְרֹדְכָי אֶל-הַיְּהוּדִים וְאֶל הָאֲחַשְׁדָּרְפָּנִים-
וְהַפַּחְוֹת וְשָׂרֵי הַמְּדִינֹת אֲשֶׁר ׀ מֵהֶרֶד וְעַד-כוֹשׁ
שֹׁבַע וָעֶשְׂרִים וּמֵאֶה מְדִינָה מְדִינָה וּמְדִינָה כְּכַתְּבָהּ
וְעַם וְעַם כָּל־שָׁנֹו וְאֶל-הַיְּהוּדִים כְּכַתְּבָם
10 וְכָל־שֹׁנָם : וַיִּכְתֹּב בְּשֵׁם הַמֶּלֶךְ אֲחַשְׁוֵרֶשׁ נִחְתָּם
בַּטְבַּעַת הַמֶּלֶךְ וַיִּשְׁלַח סִפְרִים בְּיַד הָרָצִים בְּסוּסִים
11 רָכְבֵי הָרֶכֶשׁ הָאֲחַשְׁתָּרְנִים בְּנֵי הָרַמְּכִים : אֲשֶׁר נָהֲן
הַמֶּלֶךְ לַיְּהוּדִים ׀ אֲשֶׁר בְּכָל-עִיר-וָעִיר לְהַקְהֵל וְלַעֲמֹד
עַל-נַפְשָׁם לְהַשְׁמִיר לְהִרְגוֹ וּלְאַבֵּד אֶת-כָּל-חַיִּל עַם
12 וּמְדִינָה הַצָּרִים אֹתָם טָף וְנָשִׁים וְשָׁלָלָם לָבוֹז : בְּיוֹם
אַחֵר בְּכָל-מְדִינֹת הַמֶּלֶךְ אֲחַשְׁוֵרֶשׁ בִּשְׁלוֹשָׁה עָשָׂר
13 לְחֹדֶשׁ שְׁנִים-עָשָׂר הוּא-חֹדֶשׁ אָדָר : פֶּתַשְׁנָן הַכְּתָב
לְחַנְתָּן דָּת בְּכָל-מְדִינָה וּמְדִינָה גָלוּי לְכָל-הָעַמִּים
וְלַהֲיוֹת הַיְּהוּדִים עֲתוּדִים לַיּוֹם הַזֶּה לְהַנָּקָם מֵאֲבִיָּהֶם :
14 הָרָצִים רָכְבֵי הָרֶכֶשׁ הָאֲחַשְׁתָּרְנִים יֵצְאוּ מִבְּהָלִים
וּדְחוּפִים בְּדָבַר הַמֶּלֶךְ וְהָדָת נִתְּנָה בְּשׁוֹשֵׁן הַבִּיקָה :
15 וּמְרֹדְכָי יֵצֵא ׀ מִלִּפְנֵי הַמֶּלֶךְ בִּלְבוּשׁ מַלְכוּת
תְּכֵלֶת וְחוּר וְעֶטְרַת זָהָב גְּדוּלָּה וְתַכְרִיךְ בּוֹץ וְאַרְגָּמָן

* עתידים קרי

* יתיר י'

king's name, and sealed with the king's signet, cannot be revoked. 9. Then were called the king's scribes at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written all just as Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces who were from India unto Ethiopia, a hundred and twenty-seven provinces, unto every province according to its writing, and unto every people according to their language, and to the Jews according to their writing, and according to their language. 10. And he wrote in the name of king Achashverosh, and sealed it with the king's signet, and he sent letters through the swift messengers on horseback, and riders on mules, camels, and young dromedaries: 11. That the king had granted to the Jews who were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to exterminate all the military men of the people and province that would assault them, both little ones and women, and to plunder their property as spoil, 12. Upon one day in all the provinces of king Achashverosh, upon the thirteenth day of the twelfth month, which is the month Adar; 13. That a copy of the writing be given out as a law in every province, published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies. 14. The swift messengers that rode upon mules and camels went out, being hastened and pressed on with the command of the king; and the decree was given out at Shushan the capital.

15. And Mordecai went out from the presence of the king in a royal apparel of blue and white, and with a great

by putting to death every one from whom you may apprehend any danger." This view will then account for the destruction of their enemies by the Jews, whilst they touched none of their property.

16 וְהָעִיר שׁוֹשָׁן צָהֳלָה וְשִׂמְחָה : לַיהוּדִים הָיְתָה אוֹרָה

17 וְשִׂמְחָה וְשׁוֹשָׁן וְיָקָר : וּבְכָל-מְדִינָה וּמְדִינָה וּבְכָל-עִיר

וְעִיר מְקוֹם אֲשֶׁר דָּבַר-הַמֶּלֶךְ וּדְתוֹ מִגִּיעַ שִׂמְחָה וְשׁוֹשָׁן

לַיהוּדִים מִשֶּׁתָּה וַיּוֹסֶם טוֹבוֹר בָּיָם מִעֲמֵי הָאָרֶץ מִתִּיחֵדִים

ט כִּי-נָפַל פָּחַד-הַיְּהוּדִים עָלֵיהֶם : וּבִשְׁנֵים עָשָׂר חֹדֶשׁ

הוּא-חֹדֶשׁ אֲדָר בִּשְׁלוֹשָׁה עָשָׂר יוֹם בּוֹ אֲשֶׁר הִנִּיעַ דָּבַר-

הַמֶּלֶךְ וּדְתוֹ לְהַעֲשׂוֹת בַּיּוֹם אֲשֶׁר שָׁבְרוּ אֲבִי

הַיְּהוּדִים לְשָׁלוֹט בָּהֶם וְנִהְפְּזָה הוּא אֲשֶׁר יִשְׁלֹטוּ

2 הַיְּהוּדִים הַמָּה בְּשִׁנְאֵיהֶם : נִקְהְלוּ הַיְּהוּדִים בְּעָרֵיהֶם

בְּכָל-מְדִינוֹת הַמֶּלֶךְ אַחֲשֻׁרוֹשׁ לְשַׁלַּח יָד בַּמִּבְקָשׁ

רָעָתָם וְאִישׁ לֹא-עָמַד בַּפְּנֵיהֶם כִּי-נָפַל פָּחַדָם עַל-

3 כָּל-הָעַמִּים : וְכָל-שָׂרֵי הַמְּדִינוֹת וְהָאַחֲשֻׁדְרָפְנִים

וְהַפָּחוֹת וְעֹשֵׂי הַמְּלָאכָה אֲשֶׁר לַמֶּלֶךְ מִנְשָׂאִים אֶת-

4 הַיְּהוּדִים כִּי-נָפַל פָּחַד-מֶרְדֵּכִי עָלֵיהֶם : כִּי-גָדוֹל מֶרְדֵּכִי

בְּבֵית הַמֶּלֶךְ וְשִׁמְעוֹ הוֹלֵךְ בְּכָל-הַמְּדִינוֹת כִּי-הָאִישׁ

5 מֶרְדֵּכִי הוֹלֵךְ וְגָדוֹל : וַיָּבוּ הַיְּהוּדִים בְּכָל-אֲבֵיהֶם

מִבְּתֵּי-חֶרֶב וְהָרָג וְאִבְדָּן וַיַּעֲשׂוּ בְּשִׁנְאֵיהֶם כְּרָצוֹנָם :

6 וּבִשְׁשָׁן הַבִּירָה הָרָגוּ הַיְּהוּדִים וְאֶזְרָח חֲמִשׁ מֵאוֹת

7 אִישׁ : וְאַתּוֹ

פַּרְשָׁנְדָּתָא וְאַתּוֹ

דִּלְפּוֹן וְאַתּוֹ

* ה' זעירא

crown of gold, and with a cloak of fine linen and purple; and the city of Shushan rejoiced and was glad. 16. To the Jews there was light, with gladness, and joy, and honour. 17. And in every province, and in every city, whithersoever the king's word came with his decree, there were joy and gladness unto the Jews, entertainments and a feast day; and many of the people of the land became Jews; for the fear of the Jews had fallen upon them.

CHAP. IX. 1. And in the twelfth month, that is, the month

Adar, on the thirteenth day thereof, when the king's word with his decree drew near to be put in execution, on the day that the enemies of the Jews had hoped to have power over them, and it was changed, so that the Jews had power over those that hated them, 2. The Jews assembled together in their cities, throughout all the provinces of the king Achashverosh, to stretch out their hand against those that had sought their evil; and no man withstood them; for the fear of them had fallen upon all the nations. 3. And all the rulers of the provinces, and the lieutenants, and the deputies, and the superintendents of the work of the king, elevated the Jews; because the fear of Mordecai had fallen upon them. 4. For Mordecai was great in the king's house, and his fame went throughout all the provinces; for the man Mordecai became greater and greater. 5. And the Jews smote all their enemies^a with the stroke of the sword, and slaughter, and destruction, and acted with those that hated them according to their pleasure. 6. And in Shushan the capital the Jews slew and destroyed five hundred

men. 7. And
Parshandatha, and
Dalphon, and

^a It must not be supposed that this was indiscriminate slaughter of

- 8 אֶסְכֶּרְתָּא : וְאַתּוּ
 פּוֹרְתָא וְאַתּוּ
 אֲדִלְיָא וְאַתּוּ
 9 אֶרִידְתָּא : וְאַתּוּ
 פֶּרְמֶשֶׁתָּא וְאַתּוּ
 אֶרִיסִי וְאַתּוּ
 אֶרִיבִי וְאַתּוּ
 10 וְיִיתָא : עֲשֶׂרֶת
 בְּגִי הָמָן בֶּן־הַמֶּדְרָא צָרַר הַיְּהוּדִים הָרְגוּ וּבִבְזָה לֹא
 11 שָׁלְחוּ אֶת־יָדָם : בַּיּוֹם הַהוּא בָּא מִסְפֵּר הַהֲרוּגִים
 12 בְּשׁוֹשָׁן הַבִּירָה לִפְנֵי הַמֶּלֶךְ : וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר
 הַמֶּלֶכָה בְּשׁוֹשָׁן הַבִּירָה הָרְגוּ הַיְּהוּדִים וְאַבְרָם חֲמִשׁ
 מֵאוֹת אִישׁ וְאַתְּ עֲשֶׂרֶת בְּנֵי־הָמָן בְּשָׂאֵר מְדִינֹת
 הַמֶּלֶךְ מִה עָשׂוּ וּמִה־שָּׂאלְתֶּךָ וַיִּנָּתֶן לָהּ וּמִה־בִקְשָׁתֶךָ
 13 עוֹד וַתַּעֲשׂ : וַתֹּאמֶר אֶסְתֵּר אִם־עַל־הַמֶּלֶךְ טוֹב יִנָּתֶן
 גַּם־מָחָר לַיְּהוּדִים אֲשֶׁר בְּשׁוֹשָׁן לַעֲשׂוֹת כְּכַת הַיּוֹם וְאַתְּ
 14 עֲשֶׂרֶת בְּנֵי־הָמָן יִתְּלוּ עַל־הָעֵץ : וַיֹּאמֶר הַמֶּלֶךְ
 לַהֲעֲשׂוֹת כֵּן וַתִּנָּתֶן דָּת בְּשׁוֹשָׁן וְאַתְּ עֲשֶׂרֶת בְּנֵי־הָמָן
 15 הָתְלוּ : וַיִּקְהָלוּ הַיְּהוּדִים אֲשֶׁר־בְּשׁוֹשָׁן גַּם בַּיּוֹם
 אַרְבָּעָה עָשָׂר לַחֹדֶשׁ אֲדָר וַיַּהֲרֹגוּ בְּשׁוֹשָׁן שְׁלֹשׁ
 16 מֵאוֹת אִישׁ וּבִבְזָה לֹא שָׁלְחוּ אֶת־יָדָם : וּשְׂאֵר

Aspatha, 8. And
Poratha, and
Adalya, and
Aridatha, 9. And
Parmashta, and
Arisai, and
Aridai, and
Vayzatha, 10. The ten

sons of Haman the son of Hammedatha, the oppressor of the Jews, did they slay; but to the spoil did they not stretch forth their hand. 11. On that day came the number of those that were slain in Shushan the capital before the king. 12. And the king said unto Esther the queen, In Shushan the capital, have the Jews slain and destroyed five hundred men, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee; and what is thy request farther? and it shall be done. 13. Then said Esther, If it please the king, let to-morrow also be granted to the Jews who are in Shushan to do according unto this day's decree, and let them hang the ten sons of Haman upon the pole. 14. And the king said that it should be done thus: and the decree was given at Shushan; and they hanged the ten sons of Haman. 15. And the Jews that were in Shushan assembled together also on the fourteenth day of the month Adar, and slew at Shushan three hundred men; but to the prey they did not stretch forth their hand. 16. And the other Jews that were in the king's provinces

all against whom the Jews had conceived hatred, but it only says, that those perished who had actually been prepared to exterminate the Jews. See also iii. 11, and compare with ix. 16, where it says: "and stood up for their life."

הַיְּהוּדִים אֲשֶׁר בְּמֶרִינוֹת הַמֶּלֶךְ נִקְהָלוּ וַעֲמִד
 עַל-נַפְשָׁם וְנוֹחַ מֵאֲבִיָּהֶם וְהָרוּג בְּשֵׁנֵאֵיהֶם חֲמִשָּׁה
 17 וְשִׁבְעִים אֶלֶף וּבִכּוּזָה לֹא שָׁלְחוּ אֶת-יָדָם: בְּיוֹם-
 שְׁלוֹשָׁה עָשָׂר לַחֹדֶשׁ אֲדָר וְנוֹחַ בְּאַרְבַּעַה עָשָׂר
 18 בּוֹ וַעֲשֵׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׁמְחָה: וְהַיְּהוּדִים
 אֲשֶׁר-בְּשׁוֹשָׁן נִקְהָלוּ בְּשְׁלוֹשָׁה עָשָׂר בּוֹ וּבְאַרְבַּעַה
 עָשָׂר בּוֹ וְנוֹחַ בְּחִמְשָׁה עָשָׂר בּוֹ וַעֲשֵׂה אֹתוֹ יוֹם
 19 מְשֻׁתָּה וְשִׁמְחָה: עַל-כֵּן הַיְּהוּדִים הַפְּרוּזִים הַיְּשֻׁבִים
 בְּעָרֵי הַפְּרוּזוֹת עָשִׂים אֵת יוֹם אַרְבַּעַה עָשָׂר לַחֹדֶשׁ
 אֲדָר שִׁמְחָה וּמְשֻׁתָּה וַיּוֹם טוֹב וּמִשְׁלַח מְנוֹת אִישׁ
 20 לְרֵעֵהוּ: וַיִּכְתֹּב מָרְדֳּכָי אֶת-הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח
 סִפְרִים אֶל-כָּל-הַיְּהוּדִים אֲשֶׁר בְּכָל-מֶרִינוֹת הַמֶּלֶךְ
 21 אַחֲשֻׁרוּשׁ הַקְּרוּבִים וְהָרַחֲקִים: לְקִיָּם עֲלֵיהֶם
 לַהֲנוֹת עָשִׂים אֵת יוֹם אַרְבַּעַה עָשָׂר לַחֹדֶשׁ אֲדָר
 22 וְאֵת יוֹם-חֲמִשָּׁה עָשָׂר בּוֹ בְּכָל-שָׁנָה וְשָׁנָה: בַּיָּמִים
 אֲשֶׁר-נָחוּ בָהֶם הַיְּהוּדִים מֵאֲבִיָּהֶם וְהַחֹדֶשׁ אֲשֶׁר
 נִהְפָּךְ לָהֶם מִיָּגוֹן לְשִׁמְחָה וּמֵאֵבֶל לַיּוֹם טוֹב לַעֲשׂוֹת
 אוֹתָם יְמֵי מְשֻׁתָּה וְשִׁמְחָה וּמִשְׁלַח מְנוֹת אִישׁ
 23 לְרֵעֵהוּ וּמִתְּנוֹת לְאֲבִינִים: וְקִבַּל הַיְּהוּדִים אֵת אֲשֶׁר-
 24 הִחֲלוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר-כָּתַב מָרְדֳּכָי אֲלֵיהֶם: כִּי
 הָמֹן בֶּן-הַמֶּדְתָּא הָאֲגָגִי צִוָּר כָּל-הַיְּהוּדִים חֹשֵׁב עַל-

assembled together, and stood up for their life, and had rest from their enemies, and slew of their foes seventy and five thousand; but to the prey they did not stretch forth their hands, 17. On the thirteenth day of the month Adar; and rested on the fourteenth day thereof, and made it a day of entertainment and gladness. 18. But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and rested on the fifteenth thereof, and made it a day of entertainment and gladness. 19. Therefore the Jews of the villages, that dwell in the unwall'd towns, make the fourteenth day of the month Adar as one of gladness and entertainment, and a feast-day, and of sending presents one to another. 20. And Mordecai wrote down these things; and he sent letters unto all the Jews that were in all the provinces of the king Achashverosh, those nigh and those far, 21. To take it on themselves as a duty, that they should celebrate the fourteenth day of the month Adar, and the fifteenth day of the same in every year, 22. Like unto the days whereon the Jews had rest from their enemies, and (in) the month which was changed unto them from sorrow to joy, and from mourning into a feast day; to make them days of entertainment and joy, and of sending presents one to another, and gifts to the needy.^a 23. And the Jews took upon themselves that which they had begun already to do, and that which Mordecai had written unto them; 24. Because Haman the son of Hammedatha, the Agagite, the oppressor of all the Jews, had devised against the Jews to exterminate them, and had cast Pur, that is, the lot, to

^a As in the decree of Haman there was no distinction made between rich and poor, as all were thereby doomed to destruction, it is proper that every one should have cause to be joyful in all future generations; the poor should of right therefore be remembered on this day especially

הַיְּהוּדִים לְאַבְדָּם וְהִפֵּל פֹּהַר הַיּוֹם הַגּוֹרֵל לְהִמָּס
 25 וּלְאַבְדָּם : וּבִבְאֹה־לִפְנֵי הַמֶּלֶךְ אָמַר עִם־הַסֵּפֶר

יָשׁוּב מִחִשְׁבֵּתוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְּהוּדִים
 26 עַל־רֹאשׁוֹ וְהָלֹךְ אִתּוֹ וְאֶת־בָּנָיו עַל־הָעֵץ : עַל־כֵּן

קָרָא לַיָּמִים הָאֵלֶּה פִּזְרִים עַל־שֵׁם הַפֹּהַר עַל־כֵּן
 עַל־כָּל־דְּבָרֵי הָאֲגֵרָת הַזֹּאת וּמִה־רָאוּ עַל־כָּכָה וּמִה

הַגִּיעַ אֲלֵיהֶם : קִיָּמוּ וּקְבַלְתִּי הַיְּהוּדִים עֲלֵיהֶם וְעַל־
 27 זֶרַעַם וְעַל כָּל־הַנָּלִיִּים עֲלֵיהֶם וְלֹא יַעֲבֹר לַהֲחַיּוֹת

עֹשִׂים אֶת־שְׁנֵי הַיָּמִים הָאֵלֶּה בְּכַתְּבָם וּבִזְמַנָּם בְּכָל־
 28 שָׁנָה וְשָׁנָה : וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל־

דֹּוֹר וְדֹוֹר מִשְׁפָּחָהּ וּמִשְׁפָּחָהּ מְדִינָה וּמְדִינָה וְעִיר
 וְעִיר וַיָּמִי הַפִּזְרִים הָאֵלֶּה לֹא יַעֲבֹרוּ מִתְּוֹךְ

הַיְּהוּדִים וְזָכְרָם לֹא־יִסּוּף מִזֶּרַעַם :

וְתִכְתֹּב אֶסְתֵּר הַמֶּלְכָּה בַּת־אֲבִיחַיִל וּמִרְדֳּכִי
 29 הַיְּהוּדִי אֶת־כָּל־הַתִּקְוָה לְקַיָּם אֶת־אֲגֵרַת הַפָּרִים

הַזֹּאת הַשְּׁנִית : וַיִּשְׁלַח סִפְרִים אֶל־כָּל־הַיְּהוּדִים אֶל־
 30 שֶׁבַע וְעֹשְׂרִים וּמֵאָה מְדִינָה מַלְכוּת אַחַשְׁוֵרוּשׁ דְּבָרֵי

שָׁלוֹם וָאֱמֶת : לְקַיָּם אֶת־יָמֵי הַפָּרִים הָאֵלֶּה בְּזִמְנֵיהֶם
 31 בְּאֲשֶׁר קִיָּם עֲלֵיהֶם מִרְדֳּכִי הַיְּהוּדִי וְאַסְתֵּר

הַמֶּלְכָּה וּבְאֲשֶׁר קִיָּמוּ עַל־נַפְשָׁם וְעַל־זֶרַעַם דְּבָרֵי
 32 הַצּוּמֹת וְזַעֲקָתָם : וּמֵאֲמַר אֶסְתֵּר קַיָּם דְּבָרֵי הַפָּרִים

* ת' רכתי

* וקבלו קרי

destroy them, and to exterminate them. 25. But when (Esther) came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and they hanged him and his sons on the pole. 26. Therefore did they call these days Purim, after the name of the Pur; therefore, for all the words of this letter, both for that which they had experienced thereby, and for that which had occurred unto them, 27. The Jews confirmed, and took upon themselves, and upon their seed, and upon all such as join themselves unto them, so that no one should fail therein, that they would keep these two days according to their prescription, and at their appointed time, in every year. 28. And these days are remembered and kept throughout every generation, every family, every province, and every city; and these days of Purim will not pass away from among the Jews, nor their memorial cease from the midst of their seed.

29. Then wrote Esther the queen, the daughter of Abichayil, with Mordecai the Jew, with all due strength, to confirm this letter of Purim the second time. 30. And he sent the letters unto all the Jews, to the hundred and twenty-seven provinces of the kingdom of Achashverosh, words of peace and truth, 31. To confirm these days of Purim in their times, just as Mordecai the Jew and Esther the queen had enjoined on them, and as they had confirmed for themselves and for their seed, the matters of the fastings and their prayers. 32. And the decree of Esther confirmed these matters of Purim; and it was written in the^a book.

by their more wealthy neighbours, so that they too may bless the Lord in joy and plenty.

^a This no doubt refers to the biblical canon, and means that the history of Esther was added thereto.

- 1' האלה ונכתב בספר : וישם המלך
 2 אחשורש מס על הארץ וא"י הים : וכל מעשה תקפו
 וגבורתו ופרשת גדלת מרדכי אשר גדלו המלך
 הלוא הם כתובים על ספר דברי הימים למלכי מדי
 3 ופרס : כי מרדכי היהודי משנה למלך אחשורוש
 וגדול ליהודים ורצוי לרוב אחיו דרש טוב לעמו ודבר
 שלום לכל ירעו :

* אחשורוש קרי

CHAP. X. 1. And the king Achashverosh imposed a tribute upon the land, and the isles of the sea. 2. And all the acts of his power and of his might, and the exposition of the greatness of Mordecai, whereunto the king advanced him, behold they are written in the book of the chronicles of the kings of Media and Persia. 3. For Mordecai the Jew was next unto king Achashverosh, and great among the Jews, and accepted of the multitude of his brethren, a promoter of good to his people, and speaking peace to all the seed thereof.

END OF THE THIRD VOLUME.

